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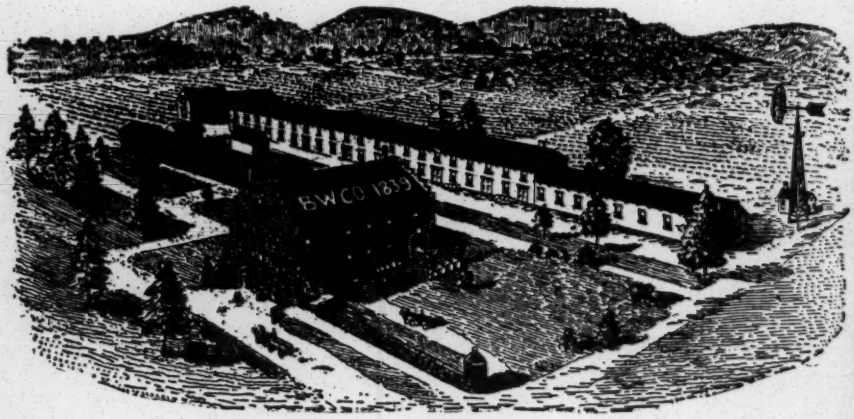

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THE
ECCLESIASTICAL REVIEW

VOLUME 101.—DECEMBER, 1939.—No. 6.

THE YOUTH OF THE CHURCH.

ONE quality of the Church which we somehow fail to appreciate is its vibrant youth. Probably because in point of fact the Church appears to be very old. Its doctrines span nearly two millennia to the lips of Christ and His Apostles. Its liturgy is old: ceremonies and chants are lavendered with age and redolent of a day when men had time and aptitude for spacious living and the grand manner. The Vatican presents a venerable appearance: its buildings go back to the mighty architects of the Renaissance and are rather museum pieces alongside the streamlined "functional" structures of to-day. The exalted office of Supreme Pontiff is surrounded with feudal grandeur and an ancient pomp and circumstance. Consequently the Church seems old. But it is merely a case of seeming, for when we probe beneath the hoary surface of edifice and ceremonial we see that the Church is marvellously young and dynamic. All the advantageous qualities of youth are found in it.

Youth is expansive, in the sense of being eager to expand and spread itself. Its ideals are lofty, its ambitions soaring. No goal seems too high or difficult of attainment. When a gifted energetic youth sets out to become a doctor, he thinks only of becoming a great doctor—a lawyer, he thinks of becoming a great lawyer—a musician, he thinks of achieving greatly in his art. Only as he grows older does this imperialist urging of his spirit subside, and he begins to live complacently within the fixed frontiers of mediocre attainment. This is so true of nations. Young nations are usually imperialist and impatient

of fixed frontiers. When England was young it was imperialist: its mariners roamed the seven seas with a hardy zeal for conquest, and gradually Canada, Australia, India and South Africa were gathered under the British flag. When United States was young it was imperialist: it forded the heaving waters of the Mississippi, purchased Louisiana from the French and took Texas from the Mexicans, drove its covered wagons to the golden rim of the Pacific, reached into the icy solitudes of Alaska, and in a final climactic gesture of expansiveness planted the Stars and Stripes out in the distant Orient under the frowning visage of Japan. And now we are beholding in Europe the everlasting conflict between crabbed age and youth, between nations in whose aged bosoms the imperialist urge has subsided and young nations that are aflame with youth's eagerness to expand.

But the most expansive, imperialist institution on earth is the Catholic Church. No other is so intolerant of fixed frontiers and so avid for living space. There are about 300 million Catholics in the world, but the Church wants 600 million. Indeed nothing could still the imperialist fervor of its soul but that every last member of the race had been subjugated to the law of Christ. The Church is just as missionary-minded to-day as when St. Paul streaked across the Grecian peninsula and on to Rome, a sudden and startling meteor out of the East. Its whole far-flung being throbs with aggressive activity: new communities of men and women are ever springing up, with new ideas, new plans, new methods of missionary endeavor; from its printing presses pours an ever-swelling flood of propaganda for the Faith; restlessly it heaps up the armaments of prayer and sacramental energy; into its seminaries boys of tender age are flocking to be sternly trained as campaigners for Christ; its general headquarters in Rome seethe with activity, and its generalissimo with his staff is ever scanning the map of the world, meditating fresh campaigns, envisaging new triumphs for the Gospel. The Church is young, the Church is imperialist, it wants the world for Christ.

The young are usually radical. There is a psychological explanation of this, for, having no hand in administering the *status quo*, youth can only assert itself by opposing it. This is probably the reason why, until very recently, nearly every revolution was hatched among university students. Most of us

will remember when it was the practice in press dispatches from Europe and the Orient to use the terms student and revolutionary synonymously. The young come easily by their revolutionary gusto, being innocent of the modifications generally called for in the enactment of ideals and having never really known the necessity of trimming their desires to the chill blasts of actuality. As Tennyson would say, the young " dip into the future far as human eye can see, see the vision of the world and all the wonder that should be ". Their lusty purpose holds " to sail beyond the sunset, and the baths of all the western stars ". And it is well that the young should be so forthright and thoroughgoing in their zeal. Many a pastor who had settled into the autumn of life, a " season of mists " without the " mellow fruitfulness," has thanked God for the ebullient zeal and energy of a newly ordained curate—giving fresh impetus to parish life, like a bulb pushing through soil that had become dry and caked.

But where is there in human affairs to-day a force so truly radical as the Catholic Church? The conversion of Heywood Broun is said to have stemmed from a question he put to a priest friend of his: " Can a man be really progressive and remain a Catholic? " The priest replied in effect: " Heywood, the Church's program is so truly progressive and radical that you and your ilk by contrast are just a lot of ' parlor pinks ' who are merely grazing the surface of the vast problems confronting mankind." Anyone who has even glanced over *Quadragesimo Anno* will shout Bravo! at that answer. Prescinding from the question whether outgo should be allowed to show its dust to income, and concentrating on the acknowledged benefit of the movement, isn't our feeling about the New Deal precisely that it isn't radical enough? That it concerns itself with what Belloc calls " palliatives of the moment " instead of " getting at the root of the matter "? Perhaps we have had the experience of taking up a book like Ryan's *Distributive Justice*, Belloc's *Essays of a Catholic*, Chesterton's *Outline of Sanity*, Von Nell-Breuning's *Reorganization of Social Economy*, or *Man and Society* by Father Haas, only to find after a while that we were slipping into a mood of almost despair. Through the trenchant phrases of a master we have seen how vast and deep-seated are the evils to be cured, and appreciate consequently how

frightfully drastic the cure will have to be, and we wonder if the old Adam can take it. And then when we come in our own modest fashion to preach the Social Encyclicals, we are rather tempted to keep back something of their full import, lest we flutter the dovecotes or feed meat to babes. Possibly Paul Kiniery had something like this in mind when he delineated the consummate Christian state in a recent *Catholic World* article and then dubbed it "Who Wants a Christian State"? It plainly confirmed Chesterton's contention that there are enough scalding doctrine and censure in the Social Encyclicals to boil the whole capitalist system to rags. We can be so unreal in our enthusiasms, like the glib enthusiasm of Rotarians for the Golden Rule. "Eamus et moriamur cum eo," said Didymus in an effusive moment. One might do worse, by way of hitting off the mind of the Church about social reform, than appropriate to it that famous sigh of the poet:

> Ah, that now I could with Him conspire
> To grasp this sorry Scheme of Things Entire,—
> Would not I shatter it to bits—and then
> Remould it nearer to His Heart's desire!

But, then, the Church is young, and youth is usually revolutionary.

Another quality that is noticeable in young people is adaptability. Indeed it is the hallmark of youth, as shown in the saying, "You can't teach new behavior patterns to an old dog." When we were young we could take up new studies and occupations, or adjust ourselves to new situations, with effortless versatility. The spirit of adventure was upon us and we had an enormous zest for exploration. We counted each fresh experience a gain. With no vested habits to hobble us, we could change either our objectives or our methods with sudden ease. Life itself, the sheer relish of being alive, was the dominant in every scale of values. Then came the hardening of our mental and moral arteries, the constriction of interest and curiosity, the heavy pall of settled inclination, the addiction to routine, the canonization of past experience, the sodden repose in tradition as obviating the need for thought and initiative. Then came comfort in old things and discomfort in new things.

Then came the identification of prudence with the whole Law and the Prophets. Then came the cult of caution and wry anxiety about the precipitate zeal and driving exuberance of youth. And finally comes loss of touch with current things, and life peters out in the past tense. *Laudator temporis acti.* Mr. Coolidge illustrated this rather touchingly when, awhile before he died, he complained to his son that developments in the world had got quite beyond him. The upsurge of the proletariat must have appeared rather obscene to his fading sight.

But the Catholic Church has not lost touch with the present, nor are current developments beyond her understanding. Far from it. Even non-Catholics have acclaimed the penetration and sagacity of *Quadragesimo Anno*; and the only drawback to *Rerum Novarum* was that it came twenty years before the world could understand its idiom. Like the Messianic prophecies, it was only clear in retrospect. The world is a tardy scholar who is only now catching up with the lesson in social justice which Leo XIII assigned for its study over forty years ago. Nor does the Church ever lose its adaptability. Though fixed and unchanging in doctrine, its governance and ministrations are always suited to the age. Someone has defined Catholic Action as " that dynamic aspect of Catholicity which seems naturally to respond to the special needs of the times ". The writer once heard Professor Carlton Hayes descant on the amazing adaptability of the Church in the political sphere, saying that it began under " the Fascist dictatorship of Caesar Augustus " and waxed strong under the ensuing empire. He proceeded to show how it flourished under the feudal governments of the Dark Ages and then achieved its greatest temporal splendor under the rising national monarchies of the Middle Ages; how it later devised a *modus vivendi* with absolute monarchy, to prosper anew under the subsequent democracies. In a word, he said, the Church has been able in some manner to adapt itself to every conceivable form of government, barring of course the formally godless régime of Russia.

But he might have said as much for the adaptability of the Church in the sphere of culture. It is equally at home in the sequestered farming district and in the teeming industrial center. The Church speaks to each succeeding generation in its own idiom. Amid the simple culture of feudal days, it communi-

cated its teaching in the plain matter-of-fact homily, if not in drama and picture. When human reason stirred from its long slumber and demanded its rightful autonomy, the Church reached back through the centuries, took the genius of Aristotle and wedded it to the Gospel, producing the immortal synthesis of Faith and Reason known as the *Summa* of St. Thomas. Then came the physical sciences with much bluster and braggadocio, bullying the simple-minded believer, sullen and resentful toward a dogmatic creed. But the Church was not dismayed. Forthwith she adapted herself to an age that made fetishes of the microscope and test-tube. She welcomed scientific subjects into her schools, and from her own fervent ranks contributed a Mendel, a Pasteur, a Wassmann, to be the glories of science. And to-day it is a most enviable distinction for any scientist to be invited to join the Pontifical Academy of Sciences under the presidency of the Roman Pontiff.

Just now we are witnessing what Father Edward Quinn calls " the birth of an age " and what the late Holy Father described as a major turning-point in history. The masses have been called to power, however much we may deplore the groveling secular outlook of the leaders who called them. The masses have come into their inheritance, as Father Quinn plausibly argues, and it is from them that the new age will take its tone, from them that the new culture will take its character. But Peter does not sleep. No one is more sensitive than the Catholic Church to the revolutionary changes all around us. If there is intransigent resistance to them, it is not from the Church but from the Liberals. It is they who are frantically propping up " The Good Society " of the nineteenth century in an oxygen tent, with its bloodless culture and barren rationalism, its obsequious deference to the physical scientists and puerile obsession with the test-tube and the telescope, its fatuous belief in an indefectible progress, its hollow mouthing of the Sermon on the Mount, its laissez-faire and fraudulent egalitarianism. If anyone wears the spectral look of some sad relict of a bygone day, it is not the Church but the Liberal. The Church has already more than half-way met the great changes that are upon us. Catholic thinkers are not, like Walter Lippman and his ilk, shrouded in mourning for a day that is gone, but are facing up to the present and looking forward, endeavoring like Maritain

to descry in every detail the Christian society of the future, "whose characteristic features will be at once opposed to those of liberalism and the inhuman humanism" of the age that has passed. A writer in *The Month* ventures to see in Catholic Action the beginnings of this new order of things in Catholic life, and regards it as another splendid instance of how the Church ever "adapts itself and selects from the treasure of infinite riches at its disposal those most suited to the needs of the present day." Were it dowered with no other Divine gift whatever, this never-wavering resourcefulness alone would stamp the Catholic Church as unique in the experience of the race.

This perennial freshness of the Faith is very noticeable in histories of conversion. Isaac Haecker, Chesterton, Alfred Noyes, Dorothy Day, Arnold Lunn, John Moody, Heywood Broun—how did they come by the Faith! Was it while scanning ancient manuscripts in the Bodleian library or rummaging through musty files in the British Museum? Was it in the course of archeological excavations of dead and buried civilizations? Hardly. One sometimes wonders whether Chesterton ever read a volume that was published before 1850. Whether he did or not, one thing seems fairly certain: his staple reading, as of most journalists, was the latest volume, the freshest pamphlet, the Five Star Final. He did not develop that agile wit of his in profound historical research or by fencing with the long-laid ghosts of dead issues. He developed it in the debates of the Fabian Society, arrayed with the most revolutionary thinkers of his day. He had entree to the most advanced circles of British opinion, and from the most advanced circles he entered the Church. Nor did his conversion have the air of a retreat or lapse into reaction, but rather of a brilliant sprint by which a man carries himself far in advance of the field. Chesterton's most advanced thinking was done after his reception into the Church. And we may be sure that if Heywood Broun should ever be thoroughly indoctrinated with Catholicism, his column will become much too advanced and radical for the stodgy capitalist press.

Lastly, youth has the quality of buoyancy, whether of body or soul. We could accurately chart our senescence by noticing how increasingly long it takes us to recuperate after an illness. The young have their share of broken limbs and sharp fevers,

but their convalescence is rapid. The hospital chaplain hardly gets to know them before they are discharged. Like the expeditious farmer in the Gospel, they hoist their bodies back to health ere even the sabbath sun has set. This buoyancy or swift recuperative power is best shown in the prize ring. A young fellow goes down under a rain of blows—enough to put his paunchy, pursy elders out for a week, if not forever—only to spring up again before the count of nine. And it is the same in the psychological order. The soul of youth is like the California sky, rarely overcast. What clouds there be are shifting. To-day a youth may be lost in a blue funk, and may even wish that " the Almighty had not set His canon 'gainst self-slaughter "; to-morrow his heart is a bower of sunshine and roses, and he chirps as optimistically as Dr. Frank Crane or Walt Whitman. Youth is a season of abounding, if uncritical, hopefulness. It were as easy to stifle its élan as cap a Yellowstone geyser.

But we do not think of institutions as having buoyancy. We do not think of bankruptcy as an attack of the blues and military defeat as a bad case of fever. There doesn't seem to be any effective therapy for ailing institutions, which is probably why historians have the sombre look of embalmers. Every high-school orator can call off the casualty list, and it makes for sonorous declamation. By now the Church should feel like that splendid solitary " who treads alone some banquet hall deserted, whose lights are fled, whose garlands dead, and all but he departed ". The Church should feel something like nostalgia for the glamorous creatures it has known: Rome, Venice, Genoa, imperial Spain, and the embattled prows of Suleiman, together with all the firefly heresies and philosophies which flash so brilliantly but briefly in the dusk of history. By this time the Church should feel like an octogenarian priest at a diocesan conference, pining to catch a single familiar face or a single familiar voice, the while recoiling from the brash striplings around him. Doubtless the Church would feel like that if it were a merely human thing and were in its dotage. But the Church is Divine. It is not a has-been: it IS. Just as the teaching of Christ is unique in that it never appears dated, so His Church never appears dated. By contrast with it every other institution, however young, looks haggard; and this is

doubtless because, though its lot is cast in time, its life derives from beyond time, like the deep-sea diver who works far below the surface of the water, but draws his air from above. Verily its " youth is renewed like the eagle's ".

Indeed it is not so much renewal or rejuvenation as RESURRECTION, resembling rather the spectacle which must have caused consternation to those who stood before the tomb of Lazarus. Now, the body of a young person may rally from sickness with superb buoyancy, but it does not rally from death; and the various setbacks which the Church has suffered through the ages have been called just that, the " Five Deaths of the Faith ". Certainly those setbacks were such as no other institution ever rallied from. Take as an instance the cataclysmal events of the Reformation: Catholics of Luther's day must have felt a chill of doom in the air when whole nations began seceding from the Faith. Malevolent observers would have seemed justified, if a bit hasty, in sounding the knell for Catholicism. For the imaginative reader of history there is one horrible moment when the Catholic historian seems to be plying the stethoscope rather frantically to detect the abiding Christ-life in the Church. However, the next stage is not rigid death but the ever-recurring marvel of the Church rejuvenated. Came the counter-Reformation, or rather the culmination of it. The mighty zeal of Loyola was in labor, and the great Society of Jesus was born. Out of Spain came salvation. A tidal wave of resurgent piety broke across Catholic Europe, and out in the Orient Xavier was baptizing thousands. All over Europe saints began springing up like mushrooms, as when in summer after a warm shower a field, which but awhile before wore the drab color of clay, suddenly burgeons with a white harvest. Men looked and rubbed their eyes in amazement, for, lo! the Church was young again.

" The Faith," said Chesterton, " is always converting the age, not as an old religion but as a new religion." The sensitive truth of that observation should be plain to anyone upon reflexion. Indeed one shudders to think what would happen to the Church were it the other way round. Old things are not faring well in the world of to-day. To have an ancient pedigree is a distinct liability not only for individuals but for systems as well. One admires the valor of Chicago's Dr. Hutchins in trying to bring education to its ancient senses, but one doubts that he can ever

succeed, since the system he advocates draws heavily on the wisdom and achievements of the past, and the past with all its works is reprobate. The " radical " regards the past as a ghastly incubus and an active conspirator against the " brave new world " he hopes to found, and longs for the chance to stand it against the wall together with his contemporary opponents and riddle it beyond all possibility of influence or resuscitation. Not even the trophies of his country's quondam greatness can escape this consuming hatred, as was shown during the reign of terror in Spain. As Erik von Kuehnelt Leddihn wrote in " The Anatomy of a Leftist " (*Catholic Mind*, 22 July): " The leftist's dislike of things as they are is even greater with respect to the past than to the present, for the past is a solid fact he cannot hope to alter. He dislikes old people, old things, old customs . . . feels the lingering death of the Old Tradition as a shameful detriment to the realization of a world from which it shall have been eradicated . . . the last vestige of what the past considered its wisdom must be effaced." This of course marks the extreme of ancestor-baiting and the zest for scuttling tradition, but isn't the spirit in some measure universal to-day? For instance, the word " revival " is a term of soft impeachment along Broadway. A producer's creditors fear the worst when he announces the revival of some venerable classic or demi-classic of the stage. And we ourselves must confess to attending such revivals in a supercilious frame of mind. We have a feeling of setting out on an intellectual lark, a sort of mental slumming party into the benighted assumptions of a former day. This is probably why a revival has to have an all-star cast to insure it any meed of success whatever. Only veteran performers of stellar attainments can galvanize an old play with anything like conviction and aplomb.

In addition to the ruthless demand of current ideologies for a complete break with the past, there are still to be reckoned the pernicious effects of Darwinism on modern thought. The evolutionary idea dies hard, in even its grossest form, as was disgustingly evident from an article by Harvard's Professor Hooton in the October *Atlantic*. The idea has influenced general thought *via* Hegel when his philosophy of *becoming*. Previously, when thinkers were concerned with *being*, there was stable ground on which to erect norms and standards, and evaluate systems.

There was something to anchor to, if only the principle of contradiction. But if everything is in a state of flux or becoming, if reality is essentially shifting, especially if it is shifting inevitably " forward," then to appeal to tradition is simply retrograde, and a fellow like Hutchins, for instance, is only holding up the parade. It is easy to see how persons who think this way would regard the Catholic Church with jaundiced eye, since it boasts of its roots in the past, and is therefore like a lot of old shoes tied to the rear bumper of progress. They envision a streamlined society with quick pick-up and a fast getaway, and naturally they will have no deadweight of ancient dogma tied on behind. Something of this irritation was apparent on the part of J. B. S. Haldane and Professor Joad in their jousts with Arnold Lunn, as much as to say, " Lunn, old chap, whatever possessed you to go rummaging in the past and drag out the Catholic Claims? " For of course on their premises the Catholic Church was passed centuries ago by the big parade of becoming and evolutionary progress.

But fortunately when the Church strikes a modern at all favorably, it strikes him as a new religion, not as an old one. In a well-written account of conversion, it is edifying to watch the progress of the convert's mind toward the Faith. There is even a dialectic, as thrilling as Hegel himself could ask for. A gift for sound thinking, amounting sometimes to genius as in Newman and Chesterton, is pitted against inherited error and an adverse mental environment in a death-struggle, and a deeply religious spirit finally achieves full consciousness of itself in the Catholic Credo. It is almost like seeing a football game to watch a fine intelligence smash through the line of inherited prejudice and come charging down the field, eluding one tackler or plausible heresy after another, with the grace of God running interference. In any case, the process of conversion is one of advance; acceptance of the Creed is the term of a progress. And it is progress on all fronts. If the convert is a man of letters, for instance, his progress as an artist will serve as a measure of his progress toward the Faith, and the actual conversion usually takes place at about the same time that he achieves full growth in his art.

It is one of the paradoxes of the Faith that, though the Church is ancient in its origin and unchanging in its teaching, never-

theless it remains in all things pertaining to it far in advance of the world. The instance has already been cited of how *Rerum Novarum* was a good twenty years ahead of its time. That this is only as it should be is clear once we analyze the nature of genuine progress. Progress for the human mind can only mean the gradual attainment of truth. A student may fill reams of foolscap with erroneous answers, but the examiners do not consider that he is progressing and mark him accordingly. Since the Church is in full possession of the truth, while the secular mind is merely in more or less progress toward it, the Church is bound to keep far ahead of the world. The Church's mental life does not consist in shedding misconceptions and advancing by laborious stages to new conclusions, but solely in deepening her consciousness of the vast inheritance with which Christ endowed her from the beginning. *Quadragesimo Anno* did not invoke a single principle or propose a single idea which wasn't implicit in the Gospel: it simply applied the Gospel to the problems of the day. If it seemed novel and daring to non-Catholics, that fact only bears out the tragic handicap under which human thought operates. The race cannot hold on to truth when it does get it. Each generation is betrayed by its successor; and a student doesn't consider that he is thinking for himself unless he takes a stand different from his teacher. The virus of the Prodigal is in us all: we itch to go somewhere, anywhere, as long as it is away from our birthplace. But even the secular mind doesn't invoke the story of the Prodigal as a parable of progress. The lad was clearly slipping: riches to rags was not Horatio Alger's formula, nor is it Hollywood's. Even Hitler, with all his mania for turning things upside down, hasn't described Germany's place in the sun as a pigsty. The only possible progress for the Prodigal was to retrace his steps and go back home, just as the only possible progress for the race is a return to the realities of the Gospel. The only dialectic worth bothering about ended with the Incarnation. Light was pitted against darkness in a mighty death-struggle, being against non-being, and the term of the struggle was realized when the Word was made Flesh and dwelt among us. Human life achieved full consciousness of itself, its nobility and its destiny, when the Shepherds knelt round the Crib at Bethlehem. "I have overcome the world."

Hegel should have stopped there, for from the standpoint of dialectic the rest is epilogue.

Anyhow, the Prodigal went back home and found that his brother was there considerably in advance of him by the simple fact of his never having left it. The Church by a divine prerogative never deviates from reality, and since return to reality is the only valid progress possible to the world, the Church will always be considerably in advance of it. But how, then, can it be said that the Church is always converting the age not as an old religion but as a new religion, and why does every conversion have the glow of a great discovery? It is probably because of a strange quirk or lacuna in the mind which leads it to mistake its return to an old thing as the discovery of a new thing. Chesterton has a hilarious passage in *Orthodoxy* about an English yachtsman who slightly miscalculated his course and discovered England under the impression that it was a new island in the South seas—but as usual with him, the hilarity is merely comic relief to a profound observation. In a real sense, the Prodigal's return home was a discovery; we can imagine him some weeks later writing to a friend that he was discovering his father, meaning that he was realizing for the first time what a loving and lovable old gentleman he was. As Newman reminds us, there can be no judgment without comparison, and until the Prodigal had met up with the vicious employer for whom he tended swine, he had no term for vivid comparison with his father. There is a saying that you don't appreciate water till the well goes dry, and it may be that present civilization, such as it is, will have to be drained of every last drop of Christian decency before it will discover, that is, appreciate, the Catholic Church. If Europe goes down in ruins, it may well be that Western man will turn again to Rome and heed with chastened heart and docile mind the voice of the Roman Pontiff, rejoicing like the Shepherds when Angel hosts appeared suddenly above them, and celestial harmonies flooded the bleak night air.

THOMAS A. FOX, C.S.P.

Toronto, Canada.

THE EDUCATION OF A PRIEST.

Archbishop Ireland's Talks to Seminarians.

COMPILED BY THE REVEREND JOHN F. DUGGAN,
OAKLAND, CALIFORNIA.

III. The Priest as Saint.

1. THE SUPERNATURAL LIFE.

THERE is not much practical Christianity in the world. The danger of to-day is that of living a purely natural life like the good old pagans did. Naturalism, materialism and worldliness possess the earth. Everything is done for fame or honor or the money that is in it — else you are a fool and haven't any purpose in life. We should lead a supernatural life. Our works are dead and have no merit unless we are in the state of sanctifying grace and do them for a supernatural motive. Once St. Peter and his companions had gone fishing and, after laboring all the night, they had taken nothing. But when in the Lord's name they let down their nets, the ships could not hold all the fish they took.

On the supernatural plane, elevated above the mere natural life, the just man lives by faith. We should have a supernatural motive in all that we do. The true priest should lead the interior, spiritual life. If you were asked at any time of the day, What are you doing that for? be able to say, For God. St. Paul says, " Whatever you do, whether you eat or drink, do it for the glory of God." The Jesuits have as their motto: ALL for the greater glory of God.

We are expected to do much more for God than ordinary people. There is danger that we shall look only to the speculative side of theology and neglect the practical side. Take the resolution to consecrate your study, prayer, recreation all to God and for God. Even individual acts of humility, and self-denial among your companions may aggregate more merit, perhaps, than martyrdom. In a letter written by an old missionary in China to Bishop Cretin, the first bishop of St. Paul, the former says: " You will gain more merit than a martyr if you live here on the mission forty years." If we examine the lives of many great saints who didn't seem to do any wonderful acts, perform great pilgrimages or suffer martyrdom, we shall see that they all led interior, supernatural lives. They lived by

faith and did all for God. Consider the constancy, fidelity and burning zeal of the saints and martyrs. Read the Lives of the Saints to see this supernatural motive running through their lives, not to see when they were born or in what country they lived. They invited suffering and death for no other reason but from a supernatural motive. A St. Francis Xavier was worth more than a thousand men who lead merely natural lives.

There are two services of God. One is the ordinary Christian service of just keeping on the brink of the illicit and saying, I'll see how far I can go without being damned for it, but I won't go any farther. This is the ordinary Christianity of the world, and we may be sure God is displeased with it. There is no love of God in it. God's love for us is measured by our love for Him. Moral theology is no guide to the higher life. It is often mere casuistry—spider-webbed, hair-splitting legality. It shows the priest how to judge, and not to overburden the ordinary Christian conscience. It is to be imposed, and not to be advised or taught. Woe to the priest who makes it his guide. He will be of no use to himself, neighbor, or God.

The true happiness of the Christian soul lies in heavenly regions on a supernatural plane above the merely natural life. The priest, of all men, should live solely on this plane. He is expected to do much more for God than ordinary people who are just trying to keep out of hell. The priest should empty himself for God's glory and his neighbors' sake. He lives for others, and should have the supernatural motive in all he does. See all the benefits, opportunities, promptings, privileges a seminarian and a priest have which are denied to the poor laborer, mechanic, farmer, and yet how far short they may fall of this supernatural life.

Priests must have generous souls, else they will be very unhappy. The selfish, grovelling, earthly spirit must be gone. Cold, calculating men have no vocation for the priesthood. It won't do for priests to be just as good as other good men in the world who lead natural lives. We don't want to be on the rail, afraid to go down on one side into hell or on the other for fear we should have to make some self-sacrifice. The man who has lost the spirit of sacrifice will be neither good nor bad but lukewarm, and the Lord will vomit him out. The charity, generosity and noble soul of the priest who chooses God as the

portion of his inheritance will win for him abundance of heavenly treasure, and a rich measure of glory awaits him. When his deeds are weighed in the balance they will not be found wanting.

2. THE SPIRIT OF SELF-DENIAL.

It is written in some book " vince teipsum "—conquer thyself. Christianity is essentially the religion of the cross. The religion of the cross is a religion of self-denial, or else religion is a lie. The scoffer and the infidel love to point to this weakness in the champions of self-denial and mortification when they picture them with big stomachs, fat, flabby faces, and a beer mug in their hands. Of course outside the Church in the material world which loves to pamper and satisfy its appetites there is no self-denial. But Christianity is the religion of the crucifixion—of the curbing of the senses. The best proof that the Catholic Church is the Church of Christ is the Lenten proclamation read throughout the world in every Catholic Church. It shows that the Church is animated by the spirit of Jesus Christ. From the cradle to Calvary His life was one of self-denial. " Take up thy cross daily and follow Me," says Our Lord. The sects that have broken away from the Church have taken the human only with them and left the divine. The Catholic Church alone speaks to us of mortification. In her alone we hear the echo of the cross.

The Church is a wise teacher, and tells us that we must deny ourselves if we are to gain our sanctification. We must conquer ourselves and triumph over our inclinations and passions. The true Christian is not a sensualist given over to the gratification of the senses. The follower of Christ must subdue himself by discipline. St. Paul said: " I chastize my body and bring it into subjection."

Self-denial means the curbing of the appetites. It is the old story of the struggle between the body and the soul, between appetite and reason, the flesh and the sprit. Reason must dominate over the appetites. The spirit must conquer the flesh. We must not cajole and flatter the appetites. In a nutshell this is the whole doctrine of self-denial. It means self-control, mastery over the passions. The body is held in obedience to the soul. The man in us rules the animal. The body is constantly carry-

ing on a warfare with the soul. It is continually attacking the soul and the soul is always yielding. The body is like a wild horse. It must be tamed and made to obey the dictates of reason. The soul must rule the body, the spiritual must triumph over the material. The greatest conqueror is he who conquers himself.

Why does the Church put up crosses everywhere? It is to remind us that the religion of Christ is the religion of the cross —of self-denial. The followers of Christ must bear the cross. "I have given you an example. If any man will be My disciple, let him take up his cross daily and follow Me," says Our Divine Lord. The will is made strong to resist the appetites only by constant practice of self-denial. Some are ever seeking their own comfort and ease. They are always grumbling and complaining no matter how beautiful the day is or how fine their surroundings. They are impatient and dissatisfied with everything because they lead unmortified lives. Their god is their belly. We need strength of character for the storms of life. If we wish to build a ship which will be seaworthy we select stout oak planks and strong iron that it may successfully breast the billows and storms of the sea.

Mortification or self-denial is losing its place, even among Catholics. We must rule over our passions. Man is composed of body and soul, and we are not angels. The priest is to be the example, as the minister of the cross. The people expect it. We mean he must deny himself in licit things. Illicit things are always sinful. The Church sets apart a special portion of the year called Lent when it is strictly enjoined that we should mortify ourselves. Physicians say that the Church has wisely chosen a good time for Lent, the Spring season, when nature begins to feel a new life and needs a rein. Not that we should not always during the year practice mortification, but at this particular season the Church brings it home to our minds that its influence may keep this duty fresh in our memories during the remainder of the year.

The passions are good and necessary, but must be controlled, not exterminated. We are not expected to indulge in hair-shirts, vigils and flagellations, but we should not surround ourselves with comforts and expect to be boxed up in cotton-batting. There are many ways of denying oneself sensible pleasures. If

you are not hardy and ready to suffer you are not men. Behold the soldier on the battlefield cheerfully going without food or drink for twenty-four hours. If he complains he is kicked off the battlefield as an old woman. We should do nothing to injure our health. God commands that we keep that in the best condition. But the passions are very crafty. They seem to be intelligent. They wait till the will is weakened before they assume control and full sway. They are to be ruled " politice " and not " despotice." It takes a long period of drilling and much tact and skill before we can set the will upon her throne to rule over the passions. While the soul aspires upward, the body drags us down. Life is a perpetual combat, but if we have command over our passions the rest of life is comparatively easy. God will fit the back to the burden. If we had nothing to complain about we would be quickly habituated to lives of sloth, ease and idleness. There would be nothing to stimulate us or move us on to do anything for ourselves, others or God.

We are told by the best of authorities, the physicians, that almost all ills, diseases, early deaths are caused by indulgence of the passions, whether food, drink, sex and the like. Strong liquor, that beast of ruin that brings so many people to the brink of hell, for example, is of no benefit to the health. The Surgeon-General of the army during our Spanish-American war forbade its use in the camps, not on account of drunkenness, but because it would render the men unfit to endure the heats and fevers of Cuba.

There are many ways of denying ourselves besides fasting and abstinence. The Church has wisely moderated the fast as much as possible. Those obliged to fast are allowed a cup of coffee and a piece of bread in the morning, a full meal and then eight ounces in the evening. More food would only produce a nightmare. The doctors tell us a great many people eat too much. Many of the ills of life are due to over-eating. Your own personal mortification is a matter of your own conscience. You must not injure your health, but a little inconvenience is the intention of fasting. If fasting agrees with one what merit is there in it? We fast to do penance for our sins, and to help us to mortify the deeds of the flesh. Most of the evils and sins of the world spring from the gratification of the senses.

We should, therefore, practice some acts of self-denial, especially during Lent. We do not have to undergo the flagellations of the old spiritual heroes and saints. Let us imitate their spirit. They were brave and heroic disciples of Christ who denied themselves and took up their crosses and followed Him, as some good Catholics do still. Although they excelled one another in particular virtues, they all had this virtue in common—they were all men and women of self-denial. We must prepare ourselves now to a life of self-denial so that when the time of trial comes it may have in store for us triumph and victory.

3. ON MORTIFICATION.

The characteristic difference between the Christian and the Pagan to-day is penance. The Christian practices self-denial. The Pagan does not restrain himself. He pleases his senses in their desires. The Christian mortifies himself for his past sins and faults that his soul may reign as queen over his body. The body as well as the soul make up the man. The soul is the form of the body. The body must be the instrument of the soul, so that when the soul commands the body will obey.

The body must not be ill-treated. There are two extremes here. We can sin by excess or defect. The early ascetics lacerated their bodies. They sought out harsh measures of torture in hair shirts, scourges and cutting themselves like the dervishes of the East. Thus they were weakened in strength and often injured in health. A sickly body impairs the mental as well as the moral powers. We need a strong body in order to be able to work well. Hence the Church has wisely moderated her discipline in this regard; in fact she is very lenient.

The other extreme is excessive care of the body in seeking comforts and ease. The modern world has changed its way of living. It is losing the spirit of self-denial, and is running to materialism and sensualism. To-day comforts and luxuries are coming into the reach of a constantly increasing number of people. This will have its effect on the coming generation. Humanity will lose much of its manly constitution and fiber. We are degenerating into the gown and slipper state. Men are becoming large, stout and flabby like great fat aldermen. The strength, firmness and hardness of our ancestors are disappearing.

These two spirits of extreme asceticism and self-indulgence were well exemplified in ancient Greece. The philosophy of the

East crept in, and schools arose which taught that the body is the tomb of the soul. Death was looked upon as a welcome release from suffering and misery. On the other hand, the most popular conception of man was as a well-trained beast with so many pounds of muscle and bone. They looked upon their bodies as the special object of their solicitude and care. They cared for them as for fat hogs for the cattle show.

Greatness is attained only by constant work and labor. The successful man must deny himself many things. Only by tribulation and suffering are we perfected. Man is not made by too many comforts and too much ease. Struggles, difficulties, trials, poverty mould the great soul. Those who have an easy time become like great fat cattle. Not alone by bread does man live.

4. TOTAL ABSTINENCE.

One thing I admire about the American people is their common sense. The hand of the people in America is to-day raised against the curse of drink. Go down into the railroad offices and business houses and you will see that any employee who comes in with the faintest odor of liquor is dropped at once. If an engineer, fireman or brakeman is known to enter a saloon his employer gets another man. For these responsible positions they want men they can trust. A man who drinks loses his brain and cannot be relied upon.

Public opinion is against alcoholism to-day, not on account of any supernatural motive but for purely natural reasons, and this movement is doing a great deal to banish the curse from the land. Total abstinence movements have sprung up in Italy, France and Germany where, however, they were not so much needed; but now it is said, the rapidly increasing use of alcohol has made it necessary.

The young man who will practice total abstinence is doing a great thing for himself, his health, reputation and character, and will free himself from the temptation of accursed drink. One of the best means of practising Christian self-denial is abstinence from intoxicating drink which robs the brain and brings spiritual, moral and physical wreck wherever it goes.

I want the young men in the seminary to form clubs to study this question of alcoholism, especially for the purpose of

drawing attention to the evils and miseries with liquor causes. Alcoholism is one of the great social evils of the time. Many people seem ignorant of the evil caused by strong drink. Your society can investigate the liquor problem and make it a sociological study. This question must be studied from a social standpoint. You must know all about it and how best to combat the evil. Learn the nature of alcohol, the harm it is doing and the remedies for it. You should not only study this question from a social and natural point of view, but also from a Christian and supernatural viewpoint as the practice of the virtue of self-denial and mortification.

Our Catholic people, especially in the large cities, seem to be unfortunate in regard to temperance. It is their great failing. It is often tossed up to us that a great percentage of the saloon-keepers in our cities are Catholics or bear Catholic names, so that drunkenness has really come to be looked upon as no great fault. If a man can take his liquor so that he can navigate without tumbling into the gutter, they say he is all right.

The spirit of generosity should characterize the Christian conduct towards Almighty God. The spirit of devotion to duty and self-giving should guide our actions. Let the inner voice decide for the soul in its self-sacrifice. Let it have the courage to choose well. If you asked me what was the best thing any young man could do for himself and others, I would answer without hesitation: Practise total abstinence. I have made a vow to God to do all I can to uproot this dreadful vice of drunkenness that wreaks havoc among high and low.

5. PRIDE AND HUMILITY.

A French author has said that the most hateful word is " I ". We should strive to repress the " ego ". The proud man thinks he is perfect and better than other men. He imagines there is no flaw in himself. " I can do what you can't do," he thinks, " and who are you? " He wants everybody to honor and esteem him, but people despise a proud man and don't want to have anything to do with him. He is not welcome in society or anywhere. He wins no merit in the sight of God, and has the esteem of no man because people hate pride. The world hates a proud man, and hits him every time. Perhaps it does so because it wants more room for its own pride.

The proud man wants the respect of people. He leans on the world. He who leans on the world leans on a reed. He who seeks fame will find it but the whispering of the wind to-day which is calm tomorrow. To-day the people put you up; tomorrow they throw you down. One is foolish who looks to the world for consolation. We should be happy if God's estimate of us is good. This comes from doing your duty towards God and your fellowmen. You can find rest, peace and comfort only in a good conscience.

The froth of pride is vanity. This is pride in little things. A person may like to be always well spoken of and praised, as when people admire how well he looks or how straight he walks. If the vain coxcomb won't learn humility, life will be a burden for him. He will aways be in trouble, and constantly irritated by fancied slights or insults. Consider yourself better than no man and worthy of honor or appreciation from none.

There is a noble kind of pride. It is not wrong to recognize that there is some good in us but we must realize that it is from God and not our own. Besides it is small in comparison with our many sins. All of us have our bad qualities as well as our good qualities. Who is without sin, temptation, weaknesses, faults and imperfections? It is the consideration of these facts that makes great men truly humble and modest.

All the saints, whatever other virtues they may have excelled in, had in common the virtues of humility and self-denial. Humility is the foundation of every other virtue and is akin to mildness. It is a proper estimate of one's self; a true and correct appreciation of our own worth. In the light of humility we shall see, even the best and greatest of us, our own insignificance and meanness. Even the greatest man is nothing.

This does not mean that we are not to properly esteem the good that may be in us. That is all right as long as we acknowledge it is not from ourselves but from God, through His grace and mercy, and without Him we can do nothing. We must also make the proper use of His graces and talents as He has designed and intended we should. There is no need to hew out humility for yourself as the saints did. You will have plenty of slights and affronts to withstand, insults offered intentionally or through ignorance. Bear them and restrain your passion. "Learn of Me, for I am meek and humble of heart," says Our Divine Lord.

6. "INDUE CHRISTUM".

"Indue Christum"—"put ye on the Lord Jesus Christ," says St. Paul. You may be gentlemanly and scholarly priests, but you must be more than that or all is lost. The people expect more in the priest. They feel that something vital and essential is lacking if the priest is no better than the good man of the world. The average Christian does well if he saves his soul. To the priest is entrusted also the souls of others to save. A partial transformation into Christ's spirit is sufficient for the ordinary Christian. The priest must be completely transformed into another Christ. He must give up all, sacrifice everything, and put himself completely at the service of Christ Whose minister he is, and Who says to him: You are My brother. You are to continue My mission among men. You are to spread over the earth the fire brought down from Heaven and kindled by Me.

The Son of God became incarnate, and the Infinite, through love, brought down from Heaven supernatural grace to deify men. He has given us an example and shows forth the divine virtues. He was born not in the palace of the Caesars, as He might have been, and had under His command legions of angels to do Him homage. No, He was born in a stable, and the first to adore Him were simple shepherds. Behold His humility, His self-sacrifice, His poverty. All this He did for love of us. How our hearts should go out and respond to that love.

The priest should be filled with the spirit of Christ. You must have Christ incarnated in you. The spirit of the priest must be the spirit that animated Christ. Unless you are Christ's and filled with His spirit, thinking the same thoughts and actuated by the same motives your ministry will be a failure. The field around you will be sterile. You are called upon to be a living incarnation of Christ. He came to do the will of His Heavenly Father and to save souls. You are Christ's ministers. You are to win souls for Him, and to please Him and not the world. The priest who refuses to work for those who have spoken harshly of him is the man of the world. He has the commercial spirit, and not the priestly spirit.

It is not easy to become incorporated with Christ. The life of a priest is a perpetual miracle. It is vital for us to have this spirit of Christ to lift us up to Heaven. We can be penetrated

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by this spirit of self-sacrifice, humility, purity in all our thoughts, words and deeds by studying the life of the Great High Priest. He is the highest and most important study we have. Our chief study should be the Life of Christ. We must read and meditate upon the life and actions of Our Saviour. You may leave the seminary with all the knowledge of the schools, but if you leave without the spirit of Christ in you, your time has been wasted. You cannot draw people to Christ by worldly motives. You yourself must be the bait to draw souls to Christ. They must see Christ speaking and acting in you.

Read the Gospels and know Christ's life. The best way to learn the spirit of Christ is to read the record of His thoughts, acts and motives in the Gospels. Read a chapter or so every day. Make it a custom so that you will know His life by heart. It is not enough to know the extrinsic facts of Christ's life. Anybody can do that. It is only the framework for you. You must go deeper and absorb the spirit of the Gospel. Be imbued with Christ's spirit and motives. Read through the letter to the spirit. The people expect to hear Christ preached to them. If you do not know Christ well, you cannot preach Him, and your words will be as an empty wind and avail nothing.

The supernatural is dying out of the world because there are so few living incarnations of the supernatural placed before it. It is not easy to become incorporated into Christ. The sensual man is naturally drawn into sin. It is vital for the spiritual man to have this spirit of Christ to lift him up to Heaven. The real priest, full of Christ's spirit, is helped to overcome the world and its vices by the superabundance of grace which he receives. The good priest is a great source of edification to the people, while a worldly priest shocks them. Their sense of faith is so strong that they look for Christ Himself to shine forth in the life, words and deeds of His ministers. There are hardships in the life of the priest but graces are given to overcome them to those in whom Christ lives again. For the true priest animated to the depths of his soul by the priestly spirit—the spirit of Christ—in whom Christ lives, all is peaceful, sweet and good. The real priest of God can lift up his hands and say with St. Paul: " Be ye imitators of me as I am of Christ . . . and I live, now not I, but Christ liveth in me."

[CONCLUSION.]

THE IMMACULATE MOTHER AND THE PRIEST.

IN THE first book of the Machabees we read of one of the many sad incidents in the history of God's people.[1] When Alexander the Great had died, his vast empire was divided among his lieutenants. One of these was a certain Greek officer by the name of Antiochus. This officer received as one part of his spoils the land inhabited by the Jewish people. Antiochus sent his governor Appolonius to rule over this section of his kingdom. As happens only too frequently, the conquered were made to take on the customs, the laws and even the religion of the victor. Greek culture, Greek games, and even the Greek religion were violently forced upon the Jews. There followed years of persecution, degradation and apostasy for a large number of the people. Finally, God in His mercy raised up Judas Machabeus and his brothers to liberate His chosen people. After defeating Appolonius and driving him from the border, Judas reorganized his own army and stormed the citadel in the Holy City itself. When the last gentile soldier had been put to the sword, Judas assembled his men before him. He addressed them with these stirring words: " Behold our enemies are discomforted; let us go up now to cleanse the holy place and to repair them. And they went up to Mount Sion. And they saw the sanctuary desolate, and the altar profaned, and the gates burned, and the shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down. And they fell down to the ground on their faces, and they cried toward heaven. And Judas chose priests without blemish whose will was set upon the law of God." [2]

And the people " took whole stones according to the law and they built a new altar according to the former. And they built up the holy places, and the things that were within the temple; and they sanctified the temple. And they put incense upon the altar and lighted the lamps. They set the loaves upon the table, and hung up the veils, and finished all the works that they had begun. And they offered sacrifice according to the law upon the new altar of holocausts which they had made. And they adorned the front of the temple with crowns of gold

[1] I Machabees 1: 5.

[2] I Machabees 4: 36 ff.

and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. And all the people fell upon their faces, and adored, and blessed up to heaven him that prospered them. And there was exceeding great joy among the people, and the reproach of the gentiles was turned away." [3]

This seems to be a fairly accurate picture of what had happened to the whole human race. Man too had been built as a temple of God, but he had been conquered by his enemy, the devil, and had been defiled with a filth that was worse than human filth. To the conqueror man had surrendered utterly. He had taken on the habits, the customs, the ways of speaking, the pleasures of God's enemies. Yet God, who in Judas Machabeus had raised up a leader to restore his people to their former high dignity and honor, also raised up for the whole human race one who would restore mankind to his former high position in the sight of God.

Centuries ago God had inspired the Jewish people to rebuild the temple with minute exactness and tender solicitude; now God Himself with jealous care and according to an eternal plan built a living human temple for His Son — the Immaculate Mother. The temple of the Jews had been made with human hands. It was a temple where God dwelt merely in symbol and in shadow. But in this new living temple shadow and symbol gave way to reality. If the Jewish people gave of their best, their precious stones and jewels, their gold and silver, can one imagine that the Holy Trinity was less prodigal or less painstaking in fashioning that temple and that tabernacle which knew not defilement? And if the people had spontaneusly fallen upon their faces and adored, because of the beauty of precious stones and gates made of gold, because of prayerful incense and holocausts, and the chant of priests and the splendor of the sacrificial ritual, what must the angels have done when they saw their own magnificent beauty dimmed by the brilliance of God's little handmaid? No wonder that Gabriel who always stands before the throne of God should rejoice to greet her with "Hail, full of grace!" Compared with her beauty, Gabriel in all his magnificence was but the flicker of a firefly in the brilliance of the noonday sun.

[3] I Machabees 4: 42 ff.

We can leave to more speculative minds their distinctions of " debitum remotum and proximum; " " redemptio preservativa and reparativa ". We can also gladly relinquish to others the subtle disputes of the full implication of the words, " Hail, full of grace! " Fortunately, no theologian, no saint has endowed the soul of our Immaculate Mother. He who nestled so close to her heart that for nine months He could hear its every beat of love—He it was who preserved her; He it was who made her full of grace.

Every devoted son of Mary ought to be grateful that no human being had any part in forming the soul of his Blessed Mother; for no matter how fiercely men may love they always set limitations on their love. Man never creates the object of his love. He must needs look about for something that appears to him as worth loving and then he pours out his affection upon it. But even when he loves most deeply, man never gives himself completely to the object of his love. His fancy is forever being attracted by a host of other interests. That is why the love of man is so fickle. How often do we see an enthusiastic love grow cold, turn into spiteful indifference and gradually develop into complete neglect. On the other hand, it is not at all unusual for man's hatred, even the most abusive, to grow into a healthy curiosity and curiosity into a fine sturdy appreciation. But not so with God. When God loves, He creates the object of His love, and He concentrates His whole mind on that object. He sets no limitations to the extent of His love. The Holy Spirit in adorning the soul of our Immaculate Mother had but one limitation: the finite receptivity of a created being.

When one begins to meditate on the relationship between the Immaculate Mother and the priest he must go back to that moment when she uttered her first fiat. Then it was that she became intimately associated with our High Priest, Jesus Christ, who was the first among many brethren. From that day to this, Mary's life and Mary's interests have been largely those of her priests.

Every priest has a threefold reason for being exceptionally close to the Immaculate Mother. A priest is chosen from among men to offer gifts and sacrifices to God. Consequently he also shares with all men in having Mary as his Mother. When Christ at the Last Supper sought to relieve the heavy atmosphere

of sorrow and depression that hung like a pall over the Apostles, He said, " I will not leave you orphans." Although it is true that Christ was referring primarily to the Holy Spirit, we may, I think, in the light of His subsequent words on Calvary, readily believe that He had in mind also His own Mother. There is something beautiful and noble even about the homeliest youngster when he feels himself utterly loved and utterly protected. On the other hand, is there anything so pathetic as a youngster, even if he be of royal blood, who has never shared those delicate intimacies that spontaneously arise between a son and his mother? The hearts of even the most callous men are naturally moved with sympathy for such a child. It is true that when Christ paid the debt we owed to the Father He had done all that was necessary for us to attain eternal salvation. But it would seem that man's supernatural equipment was neither complete nor commensurate with the prodigal price Christ paid, until man could not only say, "Abba, Father ", but also " Mary, Mother ".

A priest has a more intimate relation to Mary than that merely of a son among many sons. It is a common saying that any man who achieves success or distinction in any field owes his success in great measure to the influence of some noble-minded woman. How often does not the love of a mother or of a devoted wife or of a self-sacrificing sister enable a mediocre man to achieve high success in his field of endeavor! How true it is psychologically " that it is not good for man to be alone "!

No priest was born with hands that dripped the consecrated oil of God's levites, nor with lips that loved to sing the praises of his elder brother, Christ. Where is the priest whose heart was always enamored of His law; whose feet always trod in the paths He marked out for Him? Surely we can confidently believe that the greatest woman that ever sprang from the seed of Adam has personally interested herself in a priest's high vocation. His priest, too, must rise above the comfortable level of a sterile mediocrity. And perhaps for that very reason He has given to His priests the understanding love of the Mother of The Priest. The words of the prophet can aptly be applied to her: " I have called thee in justice and preserved thee. I have given thee for a light of the Gentiles, that thou mightest open

the eyes of the blind and bring forth the prisoner out of prison and them that sit in darkness out of the prison house." [4]

No human being, but especially no priest, can live a satisfying life in isolation. In his quest for human companionship a priest must ever keep in mind the deep wisdom of the words: "There is a way that seemeth to a man right; and the ends thereof lead to death." [5] Surely no one is better suited or more willing to take away that loneliness than his Immaculate Mother. No woman was more truly a mother of her child than Mary was the Mother of Christ. As Suarez puts it: "Tantam causalitatem habet Beata Virgo ad productionem hujus hominis sicut aliae matres; nec plus habent alii filii a matribus quam Christus a Virgine." [6] Mary had the same love, the same devotion, the same emotional responses toward her Son that any mother has to her child. By the grace of God all that has been transferred to her priests. Every priest feels at times the instinctive need of some one capable of sympathizing with his likes and dislikes, his ambitions and his fears, even his fears of himself. To whom ought he go but to the Immaculate Mother? Certainly no one is more interested in him than the Mother of Christ. Ascetical writers never weary of exhorting the priest to exercise himself from time to time in affective prayer. Here, if anywhere, the priest has, even naturally, one of the finest hygienic mental tonics possible.

Christ and Mary were perhaps never more of one mind than on Calvary. But it is significant that Christ, the great High Priest, after whom the Christian priesthood is fashioned, in the hour of His evening sacrifice gave His Mother to a priest. There were other men at the foot of the cross that Friday afternoon. Nicodemus, Joseph of Arimethea, and possibly Lazarus, were present. Yet to none of these did Christ confide His Mother, but to the priest, John. The realization of this fact ought to be most keen when temptations become nagging. Basil could say in his day: "Do not imagine that to be delivered from temptations nothing more is necessary than to live in solitude—

[4] Isaias 42: 6.

[5] Proverbs 16: 25.

[6] De Incarnatione, tom. 3, disp. 12, sect. I, n. 2. Quoted by A. Breitung, S.J., "De Conceptione Christi Domini inquisitio physiologico-theologica", *Gregorianum*, Vol. V (1924), p. 391.

solitude contributes nothing thereunto". Groote was merely ringing the changes on this remark when he stated in his usual incisive way: "There is no order so holy, no place so sacred where there are not temptations or adversities." [7] All the more applicable are those words to every priest to-day when, despite the most conscientious precautions, temptations filter in from every side. No doubt at times a priest may envy the emotional frigidity of Michael Angelo's Moses. If God in His wisdom has cast even his priest in the mold of common clay, He has none the less given him Mary for a Mother to whom he can go in times of stress. Her prayer for her priests must be the prayer Christ prayed for His own apostles that fateful night in the upper-room. Son, "keep them in thy name whom thou hast given me; and not only for them do I pray, but for them also who through their word shall believe." [8]

How deeply did Christ appreciate the human love of His Mother! Like a child He clung to her love until the bitter end. It was the last thing He could give up. On Thursday night He gave man His body and His blood in the Eucharist. In the agony of the garden He set aside His own will. On the cross He looked down upon four soldiers casting lots for His garments. But the last thing with which He parted was His Mother. In that sea of satanic hatred and oft-expressed ridicule, of heart-breaking disloyalty and sad misunderstanding, Mary was the only harbor of love and tenderness, of understanding and loyalty. It is no wonder that, when He had given her up, a great darkness should come over His soul. He was utterly alone.

Mary bears a more intimate relationship to her priests than that of a man chosen from among men. A priest is not merely a follower of Christ or just a sharer in Christ's priesthood. He is another Christ. In the motion picture, *The King of Kings*, the actors and actresses, once they had stepped on the play lot, lost their own identity. They became Peter and James, Mary and Magdalen, John and Matthew. But a priest is not a mere actor. His title "another Christ" is not just make-believe. It is not a pretty piece of play-acting whereby one attempts to place himself in the proper psychological atmosphere so as to be able to call forth the precise emotional

[7] Groote, Bk. I, Ch. 12, v. 8.
[8] John 17: 11.

response at the dramatic moment. No, a priest is just that —another Christ. When, therefore, Christ uses a priest as His instrument, He is identifying Himself in some way with the mind and the will of that priest. "As the Father hath sent me, I also send you." [9] The priest is the continuation of Christ here on earth. When the priest says: " Hoc est enim corpus meum " or "Absolvo te," he is for a measurable duration of time identified with Christ in body and mind.

By the very fact that a priest is another Christ he must also be willing to accept the obligation of a more intimate relationship with Christ's Immaculate Mother. Christ had a twofold relation to Mary—a natural and a supernatural one. Mary was denied nothing that is essential to being the human mother of a human son. Consequently the sum total of Christ's psychosomatic characteristics that went to make up His personality as " Jesus, the Son of Mary and Joseph the carpenter," were taken largely from her. The color of His eyes, the color and texture of His hair, the shape of His lips, the very last cell in His blood stream were all from her and no other. Genetically speaking, Christ was a continuation of Mary. His natural way of thinking, of speaking, of gesticulating, His way of emphasizing things came under His experimental knowledge and hence mainly from her.

Christ also had a supernatural relationship to His Immaculate Mother. If he was her natural son, she was nonetheless His supernatural child. She gave the perfection to His body; He gave the perfection to her soul. It is this unique reversal of relationship of mutual dependence and independence that has made Mary and the Son of Man so singularly one. While she was rejoicing that her own body was giving definity and shape and structure to His bone and muscle, nerve and blood vessel, He was rejoicing that His first communion with her was lasting nine full months. The God-Man in His humanity had not only ontological sanctity, but also the accidental perfection of sanctifying grace. The constant increase of grace in His human soul was, at least in his early years, due to some extent to her efforts. He advanced in grace and age and wisdom under her tutelage.

While it is true that only God can give grace to the individual soul, it is more than a mere pious fancy that Mary is the

[9] John 20: 21.

mediatress of all graces. If a priest wishes to grow in grace and age and wisdom before God and man, can he not learn from her who helped to mold the personality of the God-Man? She is equipped for this not only naturally, but also supernaturally. Since she is a mother of every priest in a true sense, she must have all those human instincts and emotions which every mother has for her child. No woman can identify herself with another as can a mother with her son. If a good Catholic mother can deeply enter into the emotions of a wayward son, the capacity of the Immaculate Mother to grieve or rejoice at the supernatural degradation or advancement of those who are other Christs must be no less keen. Hence, Mary is fitted in a singular way to make Jesus Christ live again in His priest. She can communicate to her priest the spirit of Christ. "Let this mind be in you which was also in Christ Jesus," the Apostle tells us.[10] No one can with greater competence and with greater assurance solve for the priest the difficulty of the Apostle of the Gentiles: "For who hath known the mind of the Lord, that he may instruct him?"[11] No one has a greater fitness than she whom every priest is proud to call *his* Immaculate Mother.

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[10] Phil. 2: 5.
[11] I Cor. 2: 16.

SUMMI PONTIFICATUS

First Encyclical Letter of His Holiness, Pope Pius XII

TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

POPE PIUS XII

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BENEDICTION

I

In the very year which marks the fortieth anniversary of the consecration of mankind to our Redeemer's most Sacred Heart the inscrutable counsel of the Lord, for no merit of ours, has laid upon us the exalted dignity and grave care of the supreme pontificate; for that consecration was proclaimed by our immortal predecessor Leo XIII at the beginning of the Holy Year which closed the last century.

And we, as a newly ordained priest, then just empowered to recite: "I will go in to the altar of God" (Psalm 42: 4), hailed the encyclical *Annum Sacrum* with genuine approval, enthusiasm and delight as a message from heaven. We associated ourselves in fervent admiration with the motives and aims which inspired and directed the truly providential action of a Pontiff so sure in his diagnosis of the open and hidden needs and sores of his day.

It is only natural then that we should today feel profoundly grateful to Providence for having designed that the first year of our pontificate should be associated with a memory so precious and so dear of our first year of priesthood, and that we should take the opportunity of

paying homage to the "King of Kings and Lord of Lords"[1] as a kind of introit prayer to our pontificate, in the spirit of our renowned predecessor and in the faithful accomplishment of his designs; and that, in fine, we should make of it the alpha and omega of our aims, of our hopes, of our teaching, of our activity, of our patience and of our sufferings, by consecrating them all to the spread of the Kingdom of Christ.

Christ the King

As we review from the standpoint of eternity the past forty years in their exterior events and interior developments, balancing achievements against deficiencies, we see ever more clearly the sacred significance of that consecration of mankind to Christ the King; we see its inspiring symbolism, we see its power to refine and to elevate, to strengthen and to fortify souls. We see, besides, in that consecration a penetrating wisdom which sets itself to restore and to ennoble all human society and to promote its true welfare.

It unfolds itself to us ever more clearly as a message of comfort and a grace from God not only to His Church but also to a world in all too dire need of help and guidance; to a world which, preoccupied with the worship of the ephemeral, has lost its way and spent its forces in a vain search after earthly ideals.

It is a message to men who in ever-increasing numbers have cut themselves off from the faith in Christ and, even more, from the recognition and observance of His law; a message opposed to that philosophy of life for which the doctrine of love and renunciation preached in the Sermon on the Mount and the divine act of love on the cross seem to be a stumbling-block and foolishness.

Even as the precursor of the Lord proclaimed one day to those who sought and questioned him: "Behold the Lamb of God" (St. John 1: 29), in order to warn them that the Desired of the Nations (Aggeus 2: 8) dwelt, though as yet unrecognized, in their midst, so too the representative of Christ addressed His mighty cry of entreaty: "Behold your King" (St. John 19: 14), to the renegades, to the doubters, to the wavering, to the hesitant, who either refused to follow the glorious Redeemer, living ever and working in His Church, or followed Him with carelessness and sloth.

From the widening and deepening of devotion to the Divine Heart of the Redeemer, which had its splendid culmination in the consecration of humanity at the end of the last century, and further in the introduction, by our immediate predecessor of happy memory, of the Feast of Christ the King, there have sprung up benefits beyond de-

[1] I Timothy 6: 15; Apocalypse 19: 6.

scription for numberless souls—as the stream of the river which "maketh the city of God joyful" (Psalm 45: 5).

What age had greater need than ours of these benefits? What age has been for all its technical and purely civic progress more tormented than ours by spiritual emptiness and deep-felt interior poverty? May we not perhaps apply to it the prophetic words of the Apocalypse: "Thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Apocalypse 3: 17).

Can there be, venerable brethren, a greater or more urgent duty than to preach the "unsearchable riches of Christ" (Ephesians 3: 8) to the men of our time? Can there be anything nobler than to unfurl the "ensign of the King" before those who have followed and still follow a false standard, and to win back to the victorious banner of the cross those who have abandoned it?

What heart is not inflamed, is not swept forward to help at the sight of so many brothers and sisters who, misled by error, passion, temptation and prejudice have strayed away from faith in the True God and have lost contact with the joyful and life-giving message of Christ?

Who among "the soldiers of Christ"—ecclesiastic or layman—does not feel himself incited and spurred on to greater vigilance, to more determined resistance, by the sight of the ever-increasing host of Christ's enemies, as he perceives the spokesmen of these tendencies deny or in practice neglect the vivifying truths and the values inherent in belief in God and in Christ; as he perceives them wantonly break the tables of God's Commandments to substitute other tables and other standards stripped of the ethical content of the revelation on Sinai, standards in which the spirit of the Sermon on the Mount and of the cross has no place?

Who could observe without profound grief the tragic harvest of such desertions among those who in days of calm and security were numbered among the followers of Christ, but who—Christians unfortunately more in name than in fact—in the hour that called for endurance, for effort, for suffering, for a stout heart in face of hidden or open persecution, fell victims of cowardice, weakness, uncertainty; who, terror-stricken before the sacrifices entailed by a profession of their Christian faith, could not steel themselves to drink the bitter chalice awaiting those faithful to Christ?

In such dispositions of time and temperament, venerable brethren, may the approaching Feast of Christ the King, on which this our first encyclical will reach you, be a day of grace and of thorough renewal and revival in the spirit of the Kingdom of Christ. May it be a day when the consecration of the human race to the Divine

Heart, which should be celebrated in a particularly solemn manner, will gather the faithful of all peoples and all nations around the throne of the Eternal King, in adoration and in reparation, to renew now and forever their oath of allegiance to Him and to His law of truth and of love.

May it be for the faithful a day of grace, on which the fire, that our Lord came to cast upon the earth, will kindle with ever greater light and purity. May it be a day of grace for the lukewarm, for the weary, for the afflicted, that their heads, which have become faint, may give proofs of interior renewal and regeneration of spirit.

May it be a day of grace also for those who have not known Christ or who have lost Him; a day when from millions of faithful hearts will rise to heaven the prayer that " the light which enlighteneth every man that cometh into this world " (St. John 1: 9), may make clear to them the way of salvation; that His grace may stir in the " troubled heart " of the wanderers a homesickness for things eternal, a homesickness that impels them to return to Him who from His sorrowful throne of the cross thirsts for their souls also and who is consumed by a desire to become for them too " the way, and the truth and the life " (St. John 14: 6).

As, with a heart full of confidence and hope, we place this first encyclical of our pontificate under the seal of Christ the King, we feel entirely assured of the unanimous and enthusiastic approval of the whole flock of Christ. The difficulties, anxieties and trials of the present hour arouse, intensify and refine, to a degree rarely attained, the sense of solidarity in the Catholic family. They make all believers in God and in Christ share the consciousness of a common threat from a common danger.

We witnessed a consoling and memorable display of this Catholic solidarity, greatly intensified in such difficult circumstances, the serried ranks, the assurance, the resolution, the will to win, in those days when, with faltering step but with confidence in God, we took possession of the chair left vacant by the death of our great predecessor.

The Holy Father's Gratitude

We cherish the memory of the many testimonies of filial attachment to the Church and to the Vicar of Christ, and of the ovation so genuine, so enthusiastic and so spontaneous accorded to us on the occasion of our election and coronation; and we gladly take this opportune occasion to address to you, venerable brethren, and to all who belong to the flock of the Lord, a word of sincere gratitude for that orderly manifestation of reverent love and of steadfast loyalty to the papacy in which one could see recognition of the God-given mission of the high priest and of the supreme pastor.

For, we well know it, all those manifestations were not and could not have been addressed to our poor person, but to the singular and exalted office to which the Lord had raised us. And though from that first moment we felt all the great weight of responsible cares inseparable from the supreme power given to us by divine Providence, it was a consolation to see that magnificent and tangible demonstration of the indissoluble unity of the Catholic Church rallying all the closer to the impregnable Rock of Peter to form around it a wall and a bulwark as the enemies of Christ become bolder.

This same manifestation of world-wide Catholic solidarity and of supernatural brotherhood of peoples around their common Father seemed to us all the richer in fair hopes in view of the tragic circumstances, both material and spiritual, of the moment. That memory has continued to comfort us also in the first months of our pontificate, in which we have already witnessed the toil, the anxiety and the trials with which the path of the Spouse of Christ across the world is strewn.

Nor can we pass over in silence the profound impression of heartfelt gratitude made on us by the good wishes of those who, though not belonging to the visible body of the Catholic Church, have given noble and sincere expression to their appreciation of all that unites them to us in love for the person of Christ or in belief in God.

We wish to express our gratitude to them all. We entrust them one and all to the protection and to the guidance of the Lord, and we assure them solemnly that one thought only fills our mind: to imitate the example of the Good Shepherd in order to bring true happiness to all men: "That they may have life, and may have it more abundantly" (St. John 10: 10).

But we must, in obedience to an inner prompting, make special mention of our gratitude for the tokens of reverent homage which we have had from the sovereigns, heads of States and governments of those nations with which the Holy See is in friendly relations. Our heart is joyous especially at the thought that we can, in this first encyclical directed to the whole Christian people scattered over the world, rank among such friendly powers our dear Italy, fruitful garden of the faith which was planted by the Princes of the Apostles.

For, as a result of the Lateran pacts, her representative occupies a place of honor among those officially accredited to the Apostolic See. "The peace of Christ restored to Italy," like a new dawn of brotherly union in religious and in civil intercourse, had its beginning in these pacts. We pray God that, in the serene atmosphere of that peace, He may pervade, revivify, strengthen and fortify the heart of the Italian people, so close to us, in the midst of which we live, with which we share the very air we breathe.

We hope and trust that that people, so dear to our predecessors and to us, may be faithful to its glorious Catholic tradition, and experience through the divine protection ever more that truth of the Psalmist: "Happy is that people whose God is the Lord" (Psalm 143: 15).

This happy, new juridical and spiritual position, which that achievement, destined to make an indelible mark in history, has secured and sealed for Italy and for the whole Catholic world, never appeared to us so impressive in its unifying effects as when from the lofty loggia of the Vatican basilica we opened and raised our arms and our hand for the first time in blessing over Rome, Rome the seat of the papacy and our own dear birthplace, over Italy reconciled with the Church, and over the peoples of the entire world.

II

"To Give Testimony to the Truth"

THE PONTIFF'S MOTTO

As vicar of Him who in a decisive hour pronounced before the highest earthly authority of that day the great words: "For this was I born, and for this came I into the world: that I should give testimony to the truth; every one that is of the truth heareth my voice" (St. John 18: 37), we feel we owe no greater debt to our office and to our time than to testify to the truth with Apostolic firmness. "To give testimony to the truth": this duty necessarily entails the exposition and confutation of errors and human faults; for these must be made known before it is possible to tend and to heal them. "You shall know the truth and the truth shall make you free" (St. John 8: 32). In the fulfilment of this our duty we shall not let ourselves be influenced by earthly considerations nor be held back by mistrust or opposition, by rebuffs or lack of appreciation of our words, nor yet by fear of misconceptions and misinterpretations. We shall fulfil our duty, animated ever with that paternal charity which, while it suffers from the evils which afflict our children, at the same time points out to them the remedy; we shall strive to imitate the divine model of shepherds, Jesus the Good Shepherd, who is light as well as love: "Doing the truth in charity" (Ephesians 4: 15).

At the head of the road which leads to the spiritual and moral bankruptcy of the present day stand the nefarious efforts of not a few to dethrone Christ; the abandonment of the law of truth which He proclaimed and of the law of love which is the life breath of His kingdom. In the recognition of the royal prerogatives of Christ and in the return of individuals and of society to the law of His truth and of His love lies the only way to salvation.

Venerable brethren, as we write these lines the terrible news comes to us that the dread tempest of war is already raging despite all our efforts to avert it. When we think of the wave of suffering that has come on countless people who but yesterday enjoyed in the environment of their homes some little degree of well-being, we are tempted to lay down our pen. Our paternal heart is torn by anguish as we look ahead to all that will yet come forth from the baneful seed of violence and of hatred for which the sword today plows the blood-drenched furrow.

But precisely because of this apocalyptic foresight of disaster, imminent and remote, we feel we have a duty to raise with still greater insistence the eyes and hearts of those in whom there yet remains good-will, to the One from whom alone comes the salvation of the world—to One whose almighty and merciful hand can alone calm this tempest—to the One whose truth and whose love can enlighten the intellects and inflame the hearts of so great a section of mankind plunged in error, selfishness, strife and struggle, so as to give it a new orientation in the spirit of the Kingship of Christ.

Perhaps—God grant it—one may hope that this hour of direst need may bring a change of outlook and sentiment to those many who till now have walked with blind faith along the path of popular modern errors unconscious of the treacherous and insecure ground on which they trod. Perhaps the many who have not grasped the importance of the educational and pastoral mission of the Church will now understand better her warnings, scouted in the false security of the past.

No defence of Christianity could be more effective than the present straits. From the immense vortex of error and anti-Christian movements there has come forth a crop of such poignant disasters as to constitute a condemnation surpassing in its conclusiveness any merely theoretical refutation.

Hours of painful disillusionment are often hours of grace—"a passage of the Lord" (Exodus 12: 11), when doors, which in other circumstances would have remained shut, open at our Saviour's words: "Behold, I stand at the gate and knock" (Apocalypse 3: 20). God knows that our heart goes out in affectionate sympathy and spiritual joy to those who, as a result of such painful trials, feel within them an effective and salutary thirst for the truth, justice and peace of Christ. But for those also for whom as yet the hour of light from on high has not come, our heart knows only love, our lips move only in prayer to the Father of Light, that He may cause to shine in their hearts, indifferent as yet or hostile to Christ, a ray of that light which once transformed Saul into Paul; of that light which has shown its mysterious power strongest in the times of greatest difficulty for the Church.

A full statement of the doctrinal stand to be taken in face of the errors of today, if necessary, can be put off to another time unless there is disturbance by calamitous external events; for the moment we limit ourselves to some fundamental observations.

The present age, venerable brethren, by adding new errors to the doctrinal aberrations of the past, has pushed these to extremes which lead inevitably to a drift toward chaos. Before all else, it is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations; we mean the disregard, so common nowadays, and the forgetfulness of the natural law itself, which has its foundation in God, almighty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions.

When God is hated, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad, what lawful, what forbidden, and makes men feel themselves responsible for their actions to a supreme judge.

The denial of the fundamentals of morality had its origin in Europe, in the abandonment of that Christian teaching of which the chair of Peter is the depository and exponent. That teaching had once given spiritual cohesion to a Europe which, educated, ennobled and civilized by the cross, had reached such a degree of civil progress as to become the teacher of other peoples, of other continents. But, cut off from the infallible teaching authority of the Church, not a few separated brethren have gone so far as to overthrow the central dogma of Christianity, the divinity of the Saviour, and have hastened thereby the progress of spiritual decay.

The Holy Gospel narrates that when Jesus was crucified "there was darkness over the whole earth" (Matthew 27: 45); a terrifying symbol of what happened and what still happens spiritually wherever incredulity, blind and proud of itself, has succeeded in excluding Christ from modern life, especially from public life, and has undermined faith in God as well as faith in Christ.

The consequence is that the moral values by which in other times public and private conduct was gauged have fallen into disuse; and the much-vaunted civilization of society, which has made ever more rapid progress, withdrawing man, the family and the State from the beneficent and regenerating effects of the idea of God and the teaching of the Church, has caused to reappear, in regions in which for many centuries shone the splendors of Christian civilization, in a manner ever clearer, ever more distinct, ever more distressing, the

signs of a corrupt and corrupting paganism: "There was darkness when they crucified Jesus." [2]

Many perhaps, while abandoning the teaching of Christ, were not fully conscious of being led astray by a mirage of glittering phrases which proclaimed such estrangement as an escape from the slavery in which they were before held; nor did they then foresee the bitter consequences of bartering the truth that sets free, for error which enslaves. They did not realize that, in renouncing the infinitely wise and paternal laws of God, and the unifying and elevating doctrines of Christ's love, they were resigning themselves to the whim of a poor, fickle human wisdom; they spoke of progress, when they were going back; of being raised, when they groveled; of arriving at man's estate when they stooped to servility. They did not perceive the inability of all human effort to replace the law of Christ by anything equal to it. "They became vain in their thoughts" (Romans 1: 21).

With the weakening of faith in God and in Jesus Christ, and the darkening in men's minds of the light of moral principles, there disappeared the indispensable foundation of the stability and quiet of that internal and external, private and public order, which alone can support and safeguard the prosperity of States.

It is true that even when Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching she was not free from divisions, convulsions and wars which laid her waste. But perhaps they never felt the intense pessimism of today as to the possibility of settling them, for they had then an effective moral sense of the just and of the unjust, of the lawful and of the unlawful which, by restraining outbreaks of passion, left the way open to an honorable settlement. In our days, on the contrary, dissensions come not only from the surge of rebellious passion, but also from a deep spiritual crisis which has overthrown the sound principles of private and public morality.

III

Unity and Charity Among Nations

Among the many errors which derive from the poisoned source of religious and moral agnosticism, we would draw your attention, venerable brethren, to two in particular, as being those which more than others render almost impossible or at least precarious and uncertain, the peaceful intercourse of peoples. The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men,

[2] Roman Breviary, Good Friday, Response five.

to whatever people they belong, and by the redeeming sacrifice offered by Jesus Christ on the altar of the cross to his heavenly Father on behalf of sinful mankind.

In fact, the first page of the Scripture, with magnificent simplicity, tells us how God, as a culmination to His creative work, made man to His own image and likeness (Genesis 1: 26, 27); and the same Scripture tells us that he enriched man with supernatural gifts and privileges, and destined him to an eternal and ineffable happiness.

It shows us besides how other men took their origin from the first couple, and then goes on in unsurpassed vividness of language to recount their division into different groups and their dispersion to various parts of the world. Even when they abandoned their Creator, God did not cease to regard them as His children who, according to His merciful plan, should one day be reunited once more in his friendship (Genesis 12: 3). The Apostle of the Gentiles later on makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation: that they should seek God" (Acts 17: 26, 27.) This is a marvelous vision, which makes us see the human race in the unity of one common origin in God, "one God and Father of all; who is above all, and through all, and in us all (Ephesians 4: 6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling-place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural end, God Himself, to whom all should tend; in the unity of means to secure that end.

It is the same Apostle who portrays for us mankind in the unity of its relations with the Son of God, image of the invisible God, in whom all things have been created: "In Him were all things created" (Colossians 1: 16); in the unity of its ransom, effected for all by Christ, who through His holy and most bitter passion restored the original friendship with God which had been broken, making Himself the mediator between God and men: "For there is one God, and one mediator of God and men, the man Christ Jesus" (I Timothy 2: 5). And to render such friendship between God and mankind more intimate, this same divine and universal Mediator of salvation and of peace, in the sacred silence of the upper-room, before He consummated the supreme sacrifice, let fall from His divine lips the words which reverberate mightily down the centuries, inspiring heroic charity in a world devoid of love and torn by hate: "This is my

commandment: that you love one another, as I have loved you" (St. John 15: 12).

These are supernatural truths which form a solid basis and the strongest possible bond of a union that is reinforced by the love of God and of our Divine Redeemer, from whom all receive salvation "or the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ" (Ephesians 4: 12, 13).

In the light of this unity of all mankind which exists in law and in fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny into an organic, harmonious, mutual relationship which varies with the changing of times. And the nations, despite a difference of development due to diverse conditions of life and of culture, are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood.

The Church of Christ, the faithful depository of the teaching of divine wisdom, cannot and does not think of deprecating or disdaining the particular characteristics which each people with jealous and intelligible pride cherishes and retains as a precious heritage. Her aim is a supernatural union in all-embracing love, deeply felt and practised, and not the unity which is exclusively external and superficial and by that very fact weak. The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny.

She has repeatedly shown in her missionary enterprises that such a principle of action is the guiding star of her universal apostolate. Pioneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the gospel of Christ. All that in such usages and customs is not inseparably bound up with religious errors will always be subject to kindly consideration and when it is found possible will be sponsored and developed.

Our immediate predecessor of holy and venerated memory, applying such norms to a particularly delicate question, took some generous decisions which are a monument to his insight and to the intensity of his apostolic spirit. Nor need we tell you, venerable brethren, that we intend to proceed without hesitation along this way. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail.

In accordance with these principles of equality the Church devotes her care to forming a cultured native clergy and gradually increasing the number of native bishops. And in order to give external expression to these our intentions we have chosen the forthcoming feast of Christ the King to raise to the episcopal dignity at the tomb of the Apostles twelve representatives of widely different peoples and races. In the midst of the disruptive contrasts which divide the human family, may this solemn act proclaim to all our sons, scattered over the world, that the spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: "Putting on the new [man], him who is renewed unto knowledge, according to the image of Him that created him: where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free: but Christ is all and in all" (Colossians 3: 10, 11).

Nor is there any fear lest the consciousness of universal brotherhood aroused by the teaching of Christianity, and the spirit which it inspires, be in contrast with love of traditions or the glories of one's fatherland or impede the progress of prosperity or legitimate interests. For that same Christianity teaches that in the exercise of charity we must follow a God-given order, yielding the place of honor in our affections and good works to those who are bound to us by special ties; nay, the Divine Master Himself gave an example of this preference for His own country and fatherland, as He wept over the coming destruction of the Holy City.

Legitimate and well-ordered love of our native country, however, should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love.

Such is the marvelous doctrine of love and peace which has been such an ennobling factor in the civil and religious progress of mankind. And the heralds who proclaimed it, moved by supernatural charity, not only tilled the land and cared for the sick, but above all they reclaimed, molded and raised life to divine heights, directing it toward the summit of sanctity in which everything is seen in the light of God. They have raised mansions and temples which show to

what lofty and kindly heights the Christian ideal urges man; but above all they have made of men, wise or ignorant, strong or weak, living temples of God and branches of the very vine which is Christ. They have handed on to future generations the treasures of ancient art and wisdom and have secured for them that inestimable gift of eternal wisdom which links men as brothers by the common recognition of a supernatural ownership.

Venerable brethren, forgetfulness of the law of universal charity —of that charity which alone can consolidate peace by extinguishing hatred and softening envies and dissensions—is the source of very grave evils for peaceful relations between nations.

IV

Civil Sovereignty Subject to Divine Authority

There is yet another error no less pernicious to the well-being of the nations and to the prosperity of that great human society which gathers together and embraces within its confines all races. It is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being—first source and absolute master of man and of society—and from every restraint of a higher law derived from God as from its first source. Thus they accord the civil authority an unrestricted field of action that is at the mercy of the changeful tide of human will, or of the dictates of casual historical claims, and of the interests of a few.

Once the authority of God and the sway of His law are denied in this way, the civil authority as an inevitable result tends to attribute to itself that absolute autonomy which belongs exclusively to the Supreme Maker. It puts itself in the place of the Almighty and elevates the State or group into the last end of life, the supreme criterion of the moral and juridical order, and therefore forbids every appeal to the principles of natural reason and of the Christian conscience.

We do not, of course, fail to recognize that, fortunately, false principles do not always exercise their full influence, especially when age-old Christian traditions, on which the peoples have been nurtured, remain still deeply, even if unconsciously, rooted in their hearts.

None the less, one must not forget the essential insufficiency and weakness of every principle of social life which rests upon a purely human foundation, is inspired by merely earthly motives and relies for its force on the sanction of a purely external authority. Where the dependence of human right upon the divine is denied, where appeal is made only to some insecure idea of a merely human authority

and an autonomy is claimed which rests only upon a utilitarian morality, there human law itself justly forfeits in its more weighty application the moral force which is the essential condition for its acknowledgment and also for its demand of sacrifices.

It is quite true that power based on such weak and unsteady foundations can attain at times under chance circumstances material successes apt to arouse wonder in superficial observers. But the moment comes when the inevitable law triumphs which strikes down all that has been constructed upon a hidden or open disproportion between the greatness of the material and outward success, and the weakness of the inward value and of its moral foundation. Such disproportion exists whenever public authority disregards or denies the dominion of the Supreme Lawgiver, who, as He has given rulers power, has also set and marked its bounds.

Indeed, as our great predecessor Leo XIII wisely taught in the encyclical *Immortale Dei,* it was the Creator's will that civil sovereignty should regulate social life after the dictates of an order changeless in its universal principles; should facilitate the attainment in the temporal order by individuals of physical, intellectual and moral perfection; and should aid them to reach their supernatural end. Hence, it is the noble prerogative and function of the State to control, aid and direct the private and individual activities of national life that they converge harmoniously toward the common good. That good can neither be defined according to arbitrary ideas, nor can it accept for its standard primarily the material prosperity of society; but rather it should be defined according to the harmonious development and the natural perfection of man. It is for this perfection that society is designed by the Creator as a means.

To consider the State as something ultimate to which everything else should be subordinated and directed cannot fail to harm the true and lasting prosperity of nations. This can happen either when unrestricted dominion comes to be conferred on the State as having a mandate from the nation, the people, or even a social class or when the State arrogates such dominion to itself as absolute master despotically without any mandate whatsoever. If in fact the State lays claim to and directs private enterprises, these, ruled as they are by delicate and complicated internal principles which guarantee and assure the realization of their special aims, may be damaged to the detriment of the public good, by being wrenched from their natural surroundings, that is, from responsible private action.

Further, there would be danger lest the primary and essential cell of society, the family, with its well-being and its growth, should come to be considered from the narrow standpoint of national power, and lest it be forgotten that man and the family are by nature anterior

to the State, and that the Creator has given to both of them powers and rights and has assigned them a mission and a charge that correspond to undeniable natural requirements.

The education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity and reverence would be inculcated less, for fear they should detract from the pride of the citizen.

V

The Family's Inviolable Rights and Duties

Before us stand out with painful clarity the dangers we fear will accrue to this and coming generations from the neglect or non-recognition, the minimizing and the gradual abolition of the rights peculiar to the family. Therefore we stand up as determined defenders of those rights in the full consciousness of the duty imposed on us by our apostolic office. The stress of our times, external as well as internal, material and spiritual alike, and the manifold errors with their countless repercussions are tasted by none so bitterly as by that noble little cell, the family. True courage and a heroism worthy in its degree of admiration and respect are often necessary to support the hardships of life, the daily weight of misery, growing want and restrictions on a scale never before experienced, whose reason and necessity are not always apparent.

Whoever has the care of souls and can search hearts knows the hidden tears of mothers, the resigned sorrow of so many fathers, the countless bitternesses of which no statistics tell nor can tell. He sees with sad eyes the mass of sufferings ever on the increase; he knows how the powers of disorder and destruction stand on the alert ready to make use of all these things for their dark designs.

No one of good-will and vision will think of refusing the State, in the exceptional conditions of the world today, correspondingly wider and exceptional rights to meet the popular needs. But even in such emergencies the moral law, established by God, demands that the lawfulness of each such measure and its real necessity be scrutinized with the greatest rigor according to the standards of the common good.

In any case, the more burdensome the material sacrifices demanded of the individual and the family by the State, the more must the rights of conscience be to it sacred and inviolable. Goods, blood it can demand; but the soul redeemed by God, never. The charge laid by God on parents to provide for the material and spiritual good

of their offspring and to procure for them a suitable training saturated with the true spirit of religion cannot be wrested from them without grave violation of their rights.

Undoubtedly, that formation should aim as well at the preparation of youth to fulfil with intelligent understanding and pride those offices of a noble patriotism which give to one's earthly fatherland all due measure of love, self-devotion and service. But on the other hand, a formation which forgot or, worse still, deliberately neglected to direct the eyes and hearts of youth to the heavenly country would be an injustice to youth, an injustice against the inalienable duties and rights of the Christian family and an excess to which a check must be opposed, in the interests even of the people and of the State itself.

Such an education might seem perhaps to the rulers responsible for it a source of increased strength and vigor; it would be, in fact, the opposite, as sad experience would prove. The crime of high treason against the "King of Kings and Lord of Lords" (I Timothy 6: 15; cf. Apocalypse 19: 6), perpetrated by an education that is either indifferent or opposed to Christianity, the reversal of "Suffer the little children . . . to come unto Me" (St. Matthew 19: 14), would bear the most bitter fruits. On the contrary, the State which lifts anxiety from the bleeding and torn hearts of fathers and mothers and restores their rights, only promotes its own internal peace and lays foundations of a happy future for the country. The souls of children given to their parents by God and consecrated in baptism with the royal character of Christ are a sacred charge over which watches the jealous love of God. The same Christ who pronounced the words "Suffer little children to come unto Me" has threatened, for all His mercy and goodness, with fearful evils those who give scandal to those so dear to His Heart.

Now what scandal is more permanently harmful to generation after generation than a formation of youth which is misdirected toward a goal that alienates from Christ, "the way and the truth and the life," and leads to open or hidden apostasy from Christ? That Christ from whom they want to alienate the youthful generations of the present day and of the future is the same Christ who has received from His Eternal Father all power in heaven and on earth. He holds in His omnipotent hand the destiny of States, of peoples and of nations. His it is to shorten or prolong life: His to grant increase, prosperity and greatness.

Of all that exists on the face of the earth, the soul alone has deathless life. A system of education that should not respect the sacred precincts of the Christian family, protected by God's holy law, that should attack its foundations, bar to the young the way to

Christ, to the Saviour's fountains of life and joy (Isaias 12: 3), that should consider apostasy from Christ and the Church as a proof of fidelity to the people or a particular class's word: "They that depart from thee shall be written in the earth" (Jeremiah 17: 13).

VI

Peace of Nations Rests on Justice and Charity

The idea which credits the State with unlimited authority is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples, for it breaks the unity of supranational society, robs the law of nations of its foundation and vigor, leads to violation of others' rights and impedes agreement and peaceful intercourse.

A disposition in fact of the divinely sanctioned natural order divides the human race into social groups, nations or States, which are mutually independent in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity.

Now no one can fail to see how the claim to absolute autonomy for the State stands in open opposition to this natural way that is inherent in man—nay, denies it utterly—and therefore leaves the stability of international relations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the general good. So, venerable brethren, it is indispensable for the existence of harmonious and lasting contacts and of fruitful relations that the peoples recognize and observe these principles of international and natural law which regulate their normal development and activity. Such principles demand respect for corresponding rights to independence, to life and to the possibility of continuous development in the paths of civilization; they demand further fidelity to compacts agreed upon and sanctioned in conformity with the principles of the law of nations.

The indispensable presupposition, without doubt, of all peaceful intercourse between nations, and the very soul of the juridical relations in force among them, is mutual trust; the expectation and conviction that each party will respect its plighted word; the certainty that both sides are convinced that: "Better is wisdom than weapons of war." (Ecclesiastes 9: 18), and are ready to enter into discussion and to avoid recourse to force or to threats of force in case of delays, hindrances, changes or disputes, because all these

things can be the result not of bad will, but of changed circumstances and of genuine interests in conflict. But, on the other hand, to tear the law of nations from its anchor in divine law, to base it on the autonomous will of States is to dethrone that very law and deprive it of its noblest and strongest qualities. Thus it would stand abandoned to the fatal drive of private interest and collective selfishness, exclusively intent on the assertion of its own rights and ignoring those of others.

Now, it is true that with the passage of time and the substantial change of circumstances, which were not and perhaps could not have been foreseen in the making of a treaty, such a treaty or some of its clauses can in fact become, or at least seem to become, unjust, impracticable or too burdensome for one of the parties. It is obvious that should such be the case, recourse should be had in good time to a frank discussion with a view of modifying the treaty or making another in its stead. But to consider treaties on principle as ephemeral and tacitly to assume the authority of rescinding them unilaterally when they are no longer to one's advantage, would be to abolish all mutual trust among States. In this way, natural order would be destroyed and there would be seen dug between different peoples and nations trenches of division impossible to refill.

Today, venerable brethren, all men are looking with terror into the abyss to which they have been brought by the errors and principles which we have mentioned, and by their practical consequences. Gone are the proud illusions of limitless progress. Should any persons still fail to grasp this fact, the tragic situation of today would rouse them with the prophet's cry: "Hear, ye deaf; and ye blind, behold" (Isaias 42: 18).

What used to appear on the outside as order was nothing but an invasion of disorder: confusion in the principles of moral life. These principles once divorced from the majesty of the divine law have tainted every field of human activity.

But let us leave the past and turn our eyes toward that future which, according to the promises of the powerful ones of this world, is to consist, once the bloody conflicts of today have ceased, in a new order founded on justice and on prosperity. Will that future be really different; above all, will it be better? Will treaties of peace, will the new international order at the end of this war be animated by justice and by equity toward all, by that spirit which frees and pacifies? Or will there be a lamentable repetition of ancient and of recent errors?

To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls;

but it is, in equal measure, the hour of temptation. In this hour the angel of justice strives with the demons of violence; the heart of the victor all too easily is hardened; moderation and far-seeing wisdom appear to him weakness; the excited passions of the people, often inflamed by the sacrifices and sufferings they have borne, obscure the vision even of responsible persons and make them inattentive to the warning voice of humanity and equity, which is overwhelmed or drowned in the inhuman cry, "*Vae victis*—woe to the conquered." There is danger lest settlements and decisions born in such conditions be nothing else than injustice under the cloak of justice.

No, venerable brethren, safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit. Once the bitterness and the cruel strifes of the present have ceased, the new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No, they must rest on the unshakable foundation, on the solid rock of natural law and of divine revelation. There the human legislator must attain to that balance, that keen sense of moral responsibility without which it is easy to mistake the boundary between the legitimate use and the abuse of power. Thus only will his decisions have internal consistency, noble dignity and religious sanction, and be immune from selfishness and passion. For, true though it is that the evils from which mankind suffers today come in part from economic instability and from the struggle of interests regarding a more equal distribution of the goods which God has given man as a means of sustenance and progress, it is not less true that their root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of the peoples from that unity of doctrine, faith, customs and morals which once was promoted by the tireless and beneficent work of the Church.

If it is to have any effect, the reëducation of mankind must be, above all things, spiritual and religious. Hence, it must proceed from Christ as from its indispensable foundation; must be actuated by justice and crowned by charity.

The accomplishment of this task of regeneration, by adapting her means to the altered conditions of the times and to the new needs of the human race, is an essential and maternal office of the Church. Committed to her by her Divine Founder, the preaching of the Gospel, by which are inculcated in men truth, justice and charity and the

endeavor to implant its precepts solidly in mind and conscience, is the most noble and most fruitful work for peace. That mission would seem as if it ought to discourage by its very grandeur the hearts of those who make up the Church Militant.

But that coöperation in the spread of the Kingdom of God which in every century is effected in different ways, with varying instruments, with manifold hard struggles, is a command incumbent on every one who has been snatched by divine grace from the slavery of Satan and called in baptism to citizenship of the Kingdom of God. And if belonging to it, living according to its spirit, laboring for its increase and placing its benefits at the disposition of that portion of mankind also which as yet has no part in them, means in our days having to face obstacles and oppositions as vast and deep and minutely organized as never before, that does not dispense a man from the frank, bold profession of our faith. Rather, it spurs one to stand fast in the conflict even at the price of the greatest sacrifices. Whoever lives by the spirit of Christ refuses to let himself be beaten down by the difficulties which oppose him, but on the contrary feels himself impelled to work with all his strength and with the fullest confidence in God. He does not draw back before the straits and the necessities of the moment, but faces their severity, ready to give aid with that love which flees no sacrifice, is stronger than death, and will not be quenched by the rushing waters of tribulation.

VII

Catholic Action is of Great Promise

It gives us, venerable brethren, an inward strength, a heavenly joy, for which we daily render to God our deep and humble thanks, to see in every region of the Catholic world evident signs of a spirit which boldly faces the gigantic tasks of our age, which with generous decision is intent on uniting in fruitful harmony the first and essential duty of individual sanctification, and apostolic activity for the spread of the Kingdom of God. From the movement of the Eucharistic congresses, furthered with loving care by our predecessors, and from the collaboration of the laity formed in Catholic Action toward a deep realization of their noble mission, flow forth fountains of grace and reserves of strength which can hardly be sufficiently prized in the present time, when threats are more numerous, needs multiply and the conflict between Christianity and anti-Christianism grows intense. At a moment when one is forced to note with sorrow the disproportion between the number of priests and the calls upon them, when one sees that even today the words of our Saviour apply: "The harvest indeed is great, but the laborers are few" (St. Matthew 9: 37; St. Luke 10: 2), the collaboration of the laity in

the apostolate of the hierarchy, a collaboration indeed given by many and animated with ardent zeal and generous self-devotion, stands out as a precious aid to the work of priests and shows possibilities of development which justify the brightest hopes.

The prayer of the Church to the Lord of the harvest that he send workers into his vineyard (St. Matthew 9: 37; St. Luke 10: 2) has been granted to a degree proportionate to the present needs, and in a manner which supplements and completes the powers, often obstructed and inadequate of the priestly apostolate. Numbers of fervent men and women, of youth obedient to the voice of the supreme pastor and to the directions of their bishops, consecrate themselves with the full ardor of their soul to the works of the apostolate in order to bring back to Christ the masses of peoples who have been separated from Him.

To them in this moment so critical for the Church and for mankind go out our paternal greeting, our deepfelt gratitude, our confident hope. These have truly placed their life and their work beneath the standard of Christ the King; and they can say with the Psalmist: "I speak my works to the king" (Psalm 44: 1). "Thy kingdom come" is not simply the burning desire of their prayers; it is, besides, the guide of their activity. This collaboration of the laity with the priesthood in all classes, categories and groups reveals precious industry, and to the laity is entrusted a mission than which noble and loyal hearts could desire none higher nor more consoling.

This apostolic work, carried out according to the mind of the Church, consecrates the layman as a kind of "minister to Christ" in the sense which St. Augustine explains as follows: "When, brethren, you hear our Lord saying: Where I am there too will my servant be, do not think solely of good bishops and clerics. You too in your way minister to Christ by a good life, by almsgiving, by preaching His name and teaching to whom you can. Thus every father should recognize that it is under this title that he owes paternal affection to his family. Let it be for the sake of Christ and for life everlasting that he admonishes all his household, teaches, exhorts, reproves, shows kindness, corrects; and thus in his own home he will fulfil an ecclesiastical and, in a way, an episcopal office ministering to Christ, that he may be forever with Him." [3]

In promoting this participation by the laity in the apostolate, which is so important in our times, the family has a special mission, for it is the spirit of the family that exercises the most powerful influence on that of the rising generation. As long as the sacred flame of the faith burns on the domestic hearth, and the parents

[3] On the Gospel according to St. John, tract 51, N. 13.

forge and fashion the lives of their children in accordance with this faith, youth will be ever ready to acknowledge the royal prerogatives of the Redeemer, and to oppose those who wish to exclude Him from society or wrongly to usurp His rights.

When churches are closed, when the image of the Crucified is taken from the schools, the family remains the providential and in a certain sense impregnable refuge of Christian life. And we give thanks to God as we see that numberless families accomplish this, their mission, with a fidelity undismayed by combat or by sacrifice. A great host of young men and women, even in those regions where faith in Christ means suffering and persecution, remain firm around the throne of the Redeemer with a quiet, steady determination that recalls the most glorious days of the Church's struggles.

VIII

The Church, Teacher of Justice and Love

What torrents of benefits would be showered on the world, what light, order, what peace would accrue to social life, what unique and precious energies would contribute toward the betterment of mankind, if men would everywhere concede to the Church, teacher of justice and love, that liberty of action to which, in virtue of the divine mandate, she has a sacred and indisputable right. What calamities could be averted, what happiness and tranquillity assured, if the social and international forces working to establish peace would let themselves be permeated by the deep lessons of the gospel of love in their struggle against individual or collective egoism!

There is no opposition between the laws that govern the life of faithful Christians and the postulates of a genuine humane humanitarianism, but rather unity and mutual support. In the interests of suffering mankind, shaken to the depths, both materially and spiritually, we have no more ardent desire than this: that the present difficulties may open the eyes of many to see our Lord Jesus Christ and the mission of His Church on this earth in their true light, and that all those who are in power may decide to allow the Church a free course to work for the formation of the rising generation according to the principles of justice and peace.

This work of pacification presupposes that obstacles are not put to the exercise of the mission which God has entrusted to His Church; that the field of this activity is not restricted, and that the masses, and especially youth, are not withdrawn from her beneficent influence. Accordingly we, as representative on earth of Him who was proclaimed by the prophet "Prince of Peace" (Isaias 9: 6), appeal to the rulers of the peoples, and to those who can in any way in-

fluence public life, to let the Church have full liberty to fulfil her rôle as educator by teaching men truth, by inculcating justice, and inflaming hearts with the divine love of Christ.

While the Church cannot renounce the exercise of this her mission, which has for its final end to realize here below the divine plan and to "reëstablish all things in Christ, that are in heaven and on earth" (Ephesians 1: 10), her aid, none the less, is shown to be indispensable as never before, now that sad experience teaches that external means and human provisions and political expedients of themselves bring no efficacious healing to the ills which affect mankind.

Taught precisely by the sad failure of human expedients to stave off the tempest that threatens to sweep civilization away, many turn their gaze with renewed hope to the Church, the rock of truth and of charity, to that chair of Peter from which, they feel, can be restored to mankind that unity of religious teaching and of the moral code which of old gave consistency to pacific international relations; unity, toward which so many answerable for the destiny of nations, look with regretful yearnings as they experience from day to day the vanity of the very means in which once they had placed their trust; unity, the desired of those many legions of our sons who daily call upon "the God of peace and of love" (II Corinthians 13: 11); unity, the hope of so many noble minds separated from us, who yet in their hunger and thirst for justice and peace turn their eyes to the See of Peter and from it await guidance and counsel.

These last are recognizing in the Catholic Church principles of belief and life that have stood the test of two thousand years; the strong cohesion of the ecclesiastical hierarchy, which in union with the successor of Peter spends itself in enlightening minds with the teachings of the Gospel, in guiding and sanctifying men, and which is generous in its maternal condescension toward all, but firm when, even at the cost of torments of martyrdom, it has to say: "*Non licet!* It is not allowed!"

And yet, venerable brethren, the teaching of Christ, which alone can furnish man with such solid basis of belief as will greatly enlarge his vision, and divinely dilate his heart and supply an efficacious remedy to the very grave difficulties of today—this and the activity of the Church in teaching and spreading that doctrine, and in forming and modeling men's minds by its precepts, are at times an object of suspicion, as if they shook the foundations of civil authority or usurped its rights.

Against such suspicions we solemnly declare with apostolic sincerity that—without prejudice to the declarations regarding the power of Christ and of His Church made by our predecessor Pius XI of venerable memory in his encyclical *Quas Primas* of 11

December, 1925—any such aims are entirely alien to that same Church which spreads its maternal arms toward this world not to dominate but to serve. She does not claim to take the place of other legitimate authorities in their proper spheres, but offers them her help after the example and in the spirit of her Divine Founder, who "went about doing good" (Acts 10: 38).

The Church preaches and inculcates obedience and respect for earthly authority which derives from God its whole origin and holds to the teaching of her Divine Master, who said: "Render therefore to Caesar the things that are Caesar's" (St. Matthew 22: 21); she has no desire to usurp, and sings in the liturgy: "He takes away no earthly realms who gives us the celestial."[4] She does not suppress human energies, but lifts them up to all that is noble and generous and forms characters which do not compromise with conscience.

Nor has she who civilizes the nations ever retarded the civil progress of mankind, at which on the contrary she is pleased and glad with a mother's pride. The end of her activity was admirably expressed by the angels over the cradle of the Word Incarnate, when they sang of glory to God and announced peace to men of good-will: "Glory to God in the highest; and on earth peace to men of good-will" (St. Luke 2: 14). This peace, which the world cannot give, has been left as a heritage to His disciples by the Divine Redeemer Himself: "Peace I leave with you, my peace I give unto you" (St. John 14: 27); and thus, following the sublime teaching of Christ, summed up by Himself in the twofold precept of love of God and of the neighbor, millions of souls have reached, are reaching and shall reach peace.

History, wisely called by a great Roman "the teacher of life," has proved for close on two thousand years how true is the word of Scripture that he will not have peace who resists God. (Job 9: 4). For Christ alone is the "cornerstone" (Ephesians 2: 20) on which man and society can find stability and salvation. On this cornerstone the Church is built, and hence against her the adversary can never prevail: "The gates of Hell shall not prevail" (St. Matthew 16:18); nor can they ever weaken her; nay, rather, internal and external struggles tend to augment the force and multiply the laurels of her glorious victories. On the other hand, any other building which has not been founded solidly on the teaching of Christ rests on shifting sands and is destined to perish miserably (St. Matthew 7: 26, 27).

[4] Hymn for feast of Epiphany.

IX

Sympathy for the Nations at War

Venerable brethren, the hour when this our first encyclical reaches you is in many respects a real "hour of darkness" (St. Luke 22: 53), in which the spirit of violence and of discord brings indescribable suffering on mankind. Do we need to give assurance that our paternal heart is close to all our children in compassionate love, and especially to the afflicted, the oppressed, the persecuted? The nations swept into the tragic whirlpool of war are perhaps as yet only at the "beginnings of sorrows" (St. Matthew 24: 8), but even now there reign in thousands of families death and desolation, lamentation and misery. The blood of countless human beings, even non-combatants, raises a piteous dirge over a nation such as our dear Poland, which, for its fidelity to the Church, for its services in the defence of Christian civilization, written in indelible characters in the annals of history, has a right to the generous and brotherly sympathy of the whole world, while it awaits, relying on the powerful intercession of Mary, Help of Christians, the hour of a resurrection in harmony with the principles of justice and true peace.

What has already happened and is still happening, was presented, as it were in a vision before our eyes when, while still some hope was left, we left nothing undone in the form suggested to us by our apostolic office and by the means at our disposal, to prevent recourse to arms and to keep open the way to an understanding honorable to both parties. Convinced that the use of force on one side would be answered by recourse to arms on the other, we considered it a duty inseparable from our apostolic office and of Christian charity to try every means to spare mankind and Christianity the horrors of a world conflagration, even at the risk of having our intentions and our aims misunderstood. Our advice, if heard with respect, was not, however, followed; and while our pastoral heart looks on with sorrow and foreboding, the image of the Good Shepherd comes up before our gaze, and it seems as though we ought to repeat to the world in His name: "If thou . . . hadst known . . . the things that are to thy peace; but now they are hidden from thy eyes" (St. Luke 19: 42).

In the midst of this world which today presents such a sharp contrast to "the peace of Christ in the reign of Christ," the Church and her faithful are in times and in years of trial such as have rarely been known in her history of struggle and suffering. But in such times especially, he who remains firm in his faith and strong at heart knows that Christ the King is never so near as in the hour

of trial, which is the hour for fidelity. With a heart torn by the sufferings and afflictions of so many of her sons, but with the courage and the stability that come from the promises of our Lord, the Spouse of Christ goes to meet the gathering storms. This she knows, that the truth which she preaches, the charity which she teaches and practises, will be the indispensable counselors and aids to men of good-will in the reconstruction of a new world based on justice and love, when mankind, weary from its course along the way of error, has tasted the bitter fruits of hate and violence.

In the meantime, however, venerable brethren, the world and all those who are stricken by the calamity of the war must know that the obligation of Christian love, the very foundation of the Kingdom of Christ, is not an empty word, but a living reality. A vast field opens up for Christian charity in all its forms. We have full confidence that all our sons, especially those who are not being tried by the scourge of war, will be mindful, in imitation of the Divine Samaritan, of all those who as victims of the war have a right to compassion and help.

The "Catholic Church, the city of God, whose king is truth, whose law love and whose measure eternity," [5] preaching fearlessly the whole truth of Christ and toiling as the love of Christ demands with the zeal of a mother, stands as a blessed vision of peace above the storm of error and passion, awaiting the moment when the all-powerful hand of Christ the King shall quiet the tempest and banish the spirits of discord which have provoked it. Whatever we can do to hasten the day when the dove of peace may find on this earth, submerged in a deluge of discord, somewhere to alight, we shall continue to do, trusting in those statesmen who before the outbreak of war nobly toiled to avert such a scourge from the peoples; trusting in the millions of souls of all countries and of every sphere who call not for justice alone but for love and mercy; above all, trusting in God Almighty to whom we daily address the prayer: "In the shadow of Thy wings will I hope, until iniquity pass away" (Psalm 56: 2).

God can do all things. As well as the happiness and the fortunes of nations He holds in His hands human counsel and sweetly turns them in whatever direction He wills: even the obstacles are for His omnipotence means to mold affairs and events and to direct minds and free wills to His all-high purposes.

Pray then, Venerable Brethren, pray without ceasing; pray especially when you offer the divine sacrifice of love. Do you, too, pray, you whose courageous profession of the faith entails today hard, painful and not rarely heroic sacrifices; pray, you suffering and

[5] St. Augustine, Ep. CXXXVIII ad Marcellinum, C. 3, N. 17.

agonizing members of the Church, when Jesus comes to console and to heal your pains, and do not forget with the aid of a true spirit of mortification and worthy practice of penance to make your prayers more acceptable in the eyes of Him who "lifteth up all that fall: and setteth up all that are cast down" (Psalm 114: 14), that He and His mercy may shorten the days of trial and that thus the words of the Psalmist may be verified: "Then they cried to the Lord in their affliction: and He delivered them out of their distresses" (Psalm 106: 13).

And you, white legions of children who are so loved and dear to Jesus, when you receive in Holy Communion the bread of life, raise up your simple and innocent prayers and unite them with those of the universal Church. The Heart of Jesus, who loves you, does not resist your suppliant innocence. Pray, every one, pray uninterruptedly: "pray without ceasing" (Thessalonians 5: 17).

In this way you will put into practice the sublime precept of the Divine Master, the most sacred testament of His Heart, "that they all may be one" (St. John 17: 21), that all may live in that unity of faith and of love from which the world may know the power and efficacy of Christ's mission and of the work of His Church.

The early Church understood and practised this divine precept, and expressed it in a magnificent prayer. Do you associate yourselves with those sentiments which answer so well to the necessities of the present hour: "Remember, O Lord, Thy Church, to free her from all evil and to perfect her in Thy love; and sanctify and collect her from the four winds into Thy kingdom, which Thou hast prepared for her, because Thine is the power, and the glory forever." [6]

In the confidence that God, the Author and Lover of peace, will hear the supplications of the Church, we impart to you all as a pledge of the abundance of divine grace, from the fulness of our paternal heart, the Apostolic Benediction.

Given at Castel Gandolfo, near Rome, on the twentieth day of October, in the year of our Lord 1939, the first of our Pontificate.

PIUS PP. XII.

[6] Doctrine of the Twelve Apostles, C 10.

SERTUM LAETITIAE SACRAE

Encyclical Letter of His Holiness, Pope Pius XII, on the Occasion of the Sesqui-Centennial of the American Hierarchy

TO OUR BELOVED SONS

WILLIAM O'CONNELL, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, ARCHBISHOP OF BOSTON

DENNIS DOUGHERTY, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, ARCHBISHOP OF PHILADELPHIA

AND TO OUR VENERABLE BRETHREN, THE ARCHBISHOPS, BISHOPS AND ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

POPE PIUS XII

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BENEDICTION

In our desire to enrich the crown of your holy joy we cross in spirit the vast spaces of the seas and find ourselves in your midst as you celebrate in company with all your faithful people the one hundred and fiftieth anniversary of the establishment of the ecclesiastical hierarchy in the United States of America. And this we do with great gladness because an occasion is thus afforded us, as gratifying as it is solemn, of giving public testimony of our esteem and our affection for the youthfully vigorous and illustrious American people.

To one who turns the pages of your history and reflects upon the causes of what has been accomplished it is apparent that the triumphal progress of divine religion has contributed in no small degree to the glory and prosperity which your country now enjoys. It is indeed true that religion has its laws and institutions to eternal happiness, but it is also undeniable that it dowers life here below with so many benefits that it could do no more even if the principal reason for its existence were to make men happy during the brief span of their earthly life.

It is a pleasure for us to recall the well remembered story. When Pope Pius VI gave you your first Bishop in the person of the American John Carroll and set him over the See of Baltimore, small and of slight importance was the Catholic population of your land. At that time, too, the condition of the United States was so perilous that its structure and its very political unity was threatened by grave crisis; because of the long and exhausting war the public treasury was burdened with debt, industry languished and the citizenry, wearied by misfortunes, was split into contending parties.

This ruinous and critical state of affairs was put to rights by the illustrious George Washington, famed for his courage and keen intelligence. He was a close friend of the Bishop of Baltimore.

Thus the Father of his Country and the pioneer pastor of the Church in that land so dear to us, bound together by the ties of friendship and clasping, so to speak, each the other's hand, form a picture for their descendants, a lesson to all future generations, and a proof that reverence for the faith of Christ is a holy and established principle of the American people, seeing that it is the foundation of morality and decency, consequently the source of prosperity and progress.

Many are the causes to which must be ascribed the flowering of the Catholic Church in your country. One of them we wish to point out as worthy of attention. Numbers of priests, forced to flee to your shores from lands where persecution raged, brought welcome aid to Bishop Carroll and by their active collaboration in the sacred ministry sowed the precious seeds which ripened to an abundant harvest of virtues. Some of them later became Bishops and thus had a more glorious share in the progress of the Catholic cause. And thus, as history teaches us again and again, the zeal of the apostle provided that, nourished by unfeigned faith and sincere charity, it burns within the breast of valiant men, is not quenched by the storms of persecution but is carried farther across the earth.

On the centenary of the event which now fills your hearts with legitimate rejoicing, Pope Leo XIII of happy memory with his letter, *Longinqua Oceani,* recalled and examined the progress that had been made by the Church in America and he accompanied his review with some admonitions and directions whose wisdom equals their paternal benevolence.

What our august predecessor then so well wrote is worthy of repeated consideration. During these past fifty years the Church has not faltered in her course but has extended her influence to wider fields and increased her members. For in your country there prevails a thriving life which the grace of the Holy Spirit has brought to flower in the inner sanctuary of your hearts; the faithful throng your churches; around the sacred table they gather to receive the bread of angels, the food of the strong; the spiritual exercises of St. Ignatius are followed with great devotion in your closed retreats; and many heeding the divine voice that calls them to the ideals of a higher life receive the priesthood or embrace the religious state.

At the present time there are in the United States nineteen ecclesiastical provinces, 115 dioceses, almost 200 seminaries and innumerable houses of worship, elementary and high schools, colleges, hospitals, asylums for the poor and monasteries. With good reason visitors

from other lands admire the organization and system under which your schools of various grades are conducted, the generosity of the faithful upon whom they depend, the vigilant care with which they are watched over by their directors. From these schools there comes forth a host of citizens, strong in heart and mind, who by reason of their reverence for divine and human laws are justly considered to be the strength and the flower and the honor of Church and of country.

Missionary associations also, notably the Society for the Propagation of the Faith, are well established and active; they are outstanding examples in assisting by prayer, almsgiving and other means the heralds of the gospel engaged in carrying the standard of the cross of salvation into the lands of the infidel. In this connexion we cannot refrain from a public expression of praise for those missionary enterprises proper to your own nation which devote themselves with zeal and energy to the wider diffusion of the Catholic faith. They are: the Catholic Church Extension Society, an organization which has gained glorious distinction for its pious benefactions; the Catholic Near East Welfare Association, which furnishes a providential aid to the interests of Christianity in the Orient; the Indian and Negro Missions, an association approved by the Third Council of Baltimore [1], which we confirm and recommend because it is imposed by a very particular charity toward your fellow citizens.

We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare.

Moreover, in order to render more fitting thanks to God for the inestimable gift of the true faith, your countrymen, eager for arduous enterprise, are supplying to the ranks of the missionaries numerous recruits whose capacity for toil, whose indomitable patience and whose energy in noble initiative for the kingdom of Christ have gained merits which earth admires and which heaven will crown with due reward.

No less vigorous among you are those works of zeal which are organized for the benefit of the children of the Church within the confines of your country, the Diocesan Charity Offices. With their wise and practical organization, by means of the parish priests and through the labors of the religious institutes, they bring to the poor, to the needy and to the sick the gifts of Christian mercy and relief from misery. In carrying on this most important ministry the tender

[1] Cf. Acts of the same Council, Chapter II.

discerning eyes of faith see Christ present in the poor and afflicted who are the mystic suffering members of the most benign Redeemer.

Among the associations of the laity—the list is too long to allow of a complete enumeration—there are those which have won for themselves laurels of unfading glory: Catholic Action, the Marian Congregations, the Confraternity of Christian Doctrine. Their fruits are the cause of joy and they bear the promise of still more joyful harvests in the future. Likewise the Holy Name Society, an excellent leader in the promotion of Christian worship and piety. Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry. The more important of these institutions we were able to view briefly during the month of October, 1936, when we journeyed across the ocean and had the joy of knowing personally you and the field of your activities. The memory of what we then admired with our own eyes will always remain indelible and a source of joy in our heart.

It is proper, then, that with sentiments of adoration we offer with you thanks to God and that we raise to Him a canticle of thanksgiving: "Give glory to the God of heaven: for His mercy endureth forever" (Psalm 135: 26). The Lord, whose goodness knows no limits, having filled your land with the bounty of His gifts, has likewise granted to your churches energy and power and has brought to fruition the results of their tireless labors.

Having paid the tribute of our gratitude to God, from whom every good thing takes its origin, we recognize, dearly beloved, that this rich harvest which we joyfully admire with you today is due also to the spirit of initiative and to the persistent activity of the pastors and of the faithful; we recognize that it is due also to your clergy, who are inclined to decisive action and who execute your orders with zeal; to the members of the religious orders and congregations of men who, distinguished in virtue, vie with each other in cultivating the vineyard of the Lord; to the innumerable religious women who often in silence and unknown to men consecrate themselves with exemplary devotion to the cause of the gospel, veritable lilies in the garden of Christ and delight of the saints.

We desire, however, that this our praise be salutary. The consideration of the good which has been done must not lead to slackening, which might degenerate into sluggishness; it must not issue in a vainglorious pleasure which flatters the mind; it should stimulate renewed energies so that evils may be avoided and those enterprises which are useful, prudent and worthy of praise may more surely and more solidly mature.

The Christian, if he does honor to the name he bears, is always an apostle. It is not permitted to the soldier of Christ that he quit the battlefield, because only death puts an end to his military service. You well know where it is necessary that you exercise a more discerning vigilance and what program of action should be marked out for priests and faithful in order that the religion of Christ may overcome the obstacles in its path and be a luminous guide to the minds of men, govern their morals and, for the sole purpose of salvation, permeate the marrow and the arteries of human society.

The progress of exterior and material possessions, even though it is to be considered of no little account because of the manifold and appreciable utility which it gives to life, is none the less not enough for man, who is born for higher and brighter destinies. Created, indeed, to the image and likeness of God, he seeks God with a yearning that will not be repressed, and always grieves and weeps if he places the object of his love where supreme truth and the infinite good cannot be found. Not with the conquest of material space does one approach to God, separation from whom is death, conversion to whom is life, to be established in whom is glory; but under the guidance of Christ with the fulness of sincere faith, with unsullied conscience and upright will, with holy works, with the achievement and the employment of that genuine liberty whose sacred rules are found proclaimed in the gospel.

If, instead, the Commandments of God are spurned, not only is it impossible to attain that happiness which has place beyond the brief span of time which is allotted to earthly existence, but the very basis upon which rests true civilization is shaken and naught is to be expected but ruins, over which belated tears must be shed. How, in fact, can the public weal and the glory of civilized life have any guarantee of stability when right is subverted and virtue despised and derided? Is not God the source and the giver of law? Is He not the inspiration and the reward of virtue with none like unto Him among lawgivers? (Job 36:22.)

This, according to the admission of all reasonable men, is everywhere the bitter and prolific root of evils: the refusal to recognize the divine majesty, the neglect of the moral law whose origin is from heaven, or that regrettable inconstancy which makes its victims waver between the lawful and the forbidden, between justice and iniquity. Thence arise immoderate and blind egoism, the thirst for pleasure, the vice of drunkenness, immodest and costly styles of dress, the prevalence of crime even among minors, the lust for power, neglect of the poor, base craving for ill-gotten wealth, the flight from the land, levity in entering into marriage, divorce, the break-up of the family, the cooling of mutual affection between parents and children,

birth control, the enfeeblement of the race, the weakening of respect for authority or obsequiousness or rebellion, neglect of duty toward one's country and toward mankind. We raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ is often despised or ignored; that the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation. Likewise, just as home life, when the law of Christ is observed, flowers in true felicity, so, when the Gospel is cast aside, does it perish miserably and become desolated by vice: "He that seeketh the law shall be filled with it: and he that dealeth deceitfully shall meet with a stumbling-block therein" (Ecclesiasticus 32: 19.)

What can there be on earth more serene and joyful than the Christian family? Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family in the same love, nourished by supernal grace, is consolidated and receives increase. There is "marriage honorable in all and the nuptial bed undefiled" (Hebrews 13: 4); tranquil walls resound with no quarreling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection. Within those sacred precincts children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure brings about the frustration of the gift of life nor causes to fall into disuse the sweet names of brother and sister. With what solicitude do the parents take care that the children not only grow in physical vigor, but also that, following in the footsteps of their forbears whose memory is often recalled to them, they may shine with the light which profession of the pure faith and moral goodness impart to them. Moved by the numerous benefits received, such children consider it their paramount duty to honor their parents, to be attentive to their desires, to be the staff of their old age, to rejoice their gray hairs with an affection which, unquenched by death, will be made more glorious and more complete in the mansion of heaven.

The members of the Christian family, neither querulous in adversity nor ungrateful in prosperity, are ever filled with confidence in God, to whose sway they yield willing obedience, in whose will they acquiesce and upon whose help they wait not in vain. That the family may be established and maintained according to the wise teachings of the gospel, therefore, the faithful should be frequently exhorted by those who have the directive and teaching functions in

the churches, and these are to strive with unremitting care to present to the Lord a perfect people.

For the same reason it is also supremely necessary to see to it that the dogma of the unity and indissolubility of matrimony is known in all its religious importance and sacredly respected by those who are to marry. That this capital point of Catholic doctrine is of great value for the solidity of the family structure, for the progress and prosperity of civil society, for the healthy life of the people and for civilization, that its light may not be false, is a fact recognized even by no small number of men who, though estranged from the faith, are entitled to respect for their political acumen. Oh! if only your country had come to know from the experience of others rather than from examples at home of the accumulation of ills which derive from the plague of divorce! Let reverence for religion, let fidelity toward the great American people counsel energetic action that this disease, also so widespread, may be cured by extirpation.

The consequences of this evil have been thus described by Pope Leo XIII in words whose truth is incisive: "Because of divorce, the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; easy opportunity is afforded for the breaking up of homes; the seeds of discord are sown among families; the dignity of woman is lessened and brought down and she runs the risk of being deserted after she has served her husband as an instrument of pleasure . . . And since it is true that for the ruination of the family and the undermining of the State nothing is so powerful as the corruption of morals, it is easy to see that divorce is of the greatest harm to the prosperity of families and of States." [2]

With regard to those marriages in which one or the other party does not accept the Catholic teaching or has not been baptized, we are certain that you observe exactly the prescriptions of the Code of Canon Law. Such marriages, in fact, as is clear to you from wide experience, are rarely happy and usually occasion grave loss to the Catholic Church.

A very efficacious means for driving out such grave evils is that individual Catholics receive a thorough training in the divine truths and that the people be shown clearly the road which leads to salvation. Therefore we exhort the priests to provide that their own knowledge of things divine and human be wide and deep; that they be not content with the intellectual knowledge acquired in youth; that they examine with careful scrutiny the law of the Lord whose oracles are purer than silver; that they continually relish and enjoy the chaste charms of Sacred Scripture; that with the passing of the

[2] Encyclical Letter, *Arcanum*.

years they study more deeply the history of the Church, its dogmas its sacraments, its laws, its scripture, its liturgy, its language, so that they may advance in grace, in culture and wisdom.

Let them cultivate also the study of letters and of the profane sciences, especially those which are more closely connected with religion, in order that they may be able to impart with clarity and eloquence the teaching of grace and salvation which is capable of bending even learned intellects to the light burden and yoke of the gospel of Christ. Fortunate the church, indeed, if thus "it will be founded on sapphires" (Isaias 54: 11).

The needs of our times then require that the laity, too, and especially those who collaborate with the hierarchy of the Church, procure for themselves a treasure of religious knowledge, not a poor and meager knowledge, but one of solidity and richness, through the medium of libraries, discussions and study clubs. In this way they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries and be of assistance to good friends.

We have learned with no little joy that your press is a sturdy champion of Catholic principles; that the Marconi radio—whose voice is heard in an instant around the world—marvelous invention and eloquent image of the apostolic faith that embraces all mankind—is frequently and advantageously put to use in order to insure the widest possible promulgation of all that concerns the Church. We commend the good accomplished. But let those who fulfil this ministry be careful to adhere to the directives of the Teaching Church, even when they explain and promote what pertains to the social problem; forgetful of personal gain, despising popularity, impartial, let them speak "as from God, before God, in Christ" (Corinthians 2: 17).

Because of our constant desire that scientific progress in all its branches be ever more universally affirmed, we gladly take this opportune occasion to signify to you our cordial interest in the University at Washington. You remember well with what ardent wishes Pope Leo XIII greeted this noble temple of learning when it came into being and on how many occasions testimonies of particular affection were bestowed upon it by our immediate predecessor. He was intimately persuaded that if this great school, however blessed already with success, should become still stronger and gain even greater renown, not only the growth of the Church but also the civil glory and prosperity of your fellow-citizens would be aided. Sharing this hope, we ask you to do your very best, leaving nothing untried, that this University, protected by your benevolence, may overcome its difficulties and with evermore gratifying increase abundantly fulfil the high hopes that have been placed in it.

We greatly appreciate, too, your desire to erect in Rome a more worthy and suitable building for the Pontifical College which receives for their ecclesiastical education students from the United States. If it is indeed true that the élite of our youth with profit travel abroad to complete their education, a long and happy experience shows that candidates for the priesthood derive very great profit when they are educated here close to the See of Peter, where the source of faith is purest, where so many monuments of Christian antiquity and so many traces of the saints incite generous hearts to magnanimous enterprises.

We desire to touch upon another question of weighty importance, the social question, which, remaining unsolved, has been agitating States for a long time and sowing among the classes the seeds of hatred and mutual hostility. You know full well what aspect it assumes in America, what acrimonies, what disorders it produces. It is not necessary, therefore, that we dwell on these points. The fundamental point of the social question is this, that the goods created by God for all men should in the same way reach all, justice guiding and charity helping. The history of every age teaches that there were always rich and poor; that it will always be so, we may gather from the unchanging tenor of human destinies. Worthy of honor are the poor who fear God because theirs is the kingdom of Heaven and because they readily abound in spiritual graces. But the rich, if they are upright and honest, are God's dispensers and providers of this world's goods. As ministers of Divine Providence they assist the indigent, through whom they often receive gifts for the soul and whose hand—so they may hope—will lead them into the eternal tabernacles. God, who provides for all with counsels of supreme bounty, has ordained that for the exercise of virtue and for the testing of one's worth there be in the world rich and poor; but He does not wish that some have excessive riches while others are in such straits that they lack the bare necessities of life. But a kindly mother of virtue is honest poverty which gains its living by daily labor in accordance with the scriptural saying: "Give me not, O God, mendicancy or opulence, but provide me only with what is necessary for my sustenance" (Proverbs 30: 8).

Now if the rich and the prosperous are obliged out of ordinary motives of pity to act generously toward the poor, their obligation is all the greater to do them justice. The salaries of the workers, as is just, are to be such that they are sufficient to maintain them and their families. Solemn are the words of our predecessor, Pius XI, on this question: "Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately normal domestic needs. If under present circumstances this is not always feasible, social justice demands that reforms be introduced without delay which

will guarantee such a wage to every adult workingman. In this connexion we praise those who have most prudently and usefully attempted various methods by which an increased wage is paid in view of increased family burdens and special provision made for special needs." [3]

May it also be brought about that each and every able-bodied man may receive an equal opportunity for work in order to earn the daily bread for himself and his own. We deeply lament the lot of those—and their number in the United States is large indeed—who, though robust, capable and willing, cannot have the work for which they are anxiously searching. May the wisdom of the governing powers, a farseeing generosity on the part of the employers, together with the speedy reëstablishment of more favorable conditions, effect the realization of these reasonable hopes to the advantage of all.

Because sociability is one of man's natural requirements and since it is legitimate to promote by common effort decent livelihood, it is not possible without injustice to deny or to limit either to the producers or to the laboring and farming classes the free faculty of uniting in associations by means of which they may defend their proper rights and secure the betterment of the goods of soul and of body as well as the honest comforts of life. But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendor, one cannot everywhere impose an identical discipline and structure, which therefore can be varied to meet the different temperaments of the people and the diverse circumstances of time. But let the unions in question draw their vital force from principles of wholesome liberty. Let them take their form from the lofty rules of justice and of honesty; and, conforming themselves to those norms, let them act in such a manner that in their care for the interests of their class they violate no one's rights; let them continue to strive for harmony and respect the commonweal of civil society.

It is a source of joy to us to know that the above-cited encyclical *Quadragesimo Anno,* as well as that of the sovereign Pontiff Leo XIII, *Rerum Novarum,* in which is indicated the solution of the social question in accordance with the postulates of the gospel and of the eternal philosophy, are the object in the United States of careful and prolonged consideration on the part of some men of keener intellect whose generous wish pushes them on toward social restoration and the restrengthening of the bonds of love amongst men, and that some employers themselves have desired to settle the ever-recurring controversies with the workingman in accordance with the norms of these en-

[3] Encyclical Letter, *Quadragesimo Anno.*

cyclicals, respecting always the common good and the dignity of the human person.

What a proud vaunt it will be for the American people, by nature inclined to great undertakings and to liberality, if they unite the knotty and difficult social question by following the sure paths illuminated by the light of the gospel and thus lay the basis of a happier age! If this is to come to pass, power must not be dissipated through disunion but rather strengthened through harmony. To this salutary union of thought and policy, whence flow mighty deeds, in all charity, we invite them, too, whom the Church laments as separated brethren. Many of these, when our glorious predecessor reposed in the sleep of the just and when we shortly after his death through the mysterious disposition of Divine Mercy ascended the throne of St. Peter, many of these—and this did not escape our attention—expressed by word of mouth and by letter sentiments full of homage and noble respect. This attitude—we openly confess—has encouraged a hope which time does not take from us, which a sanguine mind cherishes and which remains a consolation to us in hard and troublous times.

May the formidableness of the labors which it will be necessary fervently to undertake for the glory of the most benign Redeemer and for the salvation of souls not daunt you, dearly beloved, but may it rather stimulate you whose confidence is in the Divine help, since great works generate more robust virtues and achieve more resplendent merits. May the attempts with which the enemies secretly banded together seeking to pull down the sceptre of Christ be a spur to us to work in union for the establishment and advancement of His reign. No greater fortune can come to individuals, families and nations than to obey the Author of human salvation, execute His commands, accept His reign, in which we are made free and rich in good works: " the reign of truth and of life, the reign of holiness and of grace, the reign of justice, of love and of peace." [4]

Wishing from our heart that you and the spiritual flock for whose welfare you provide, as diligent shepherds, may advance always toward better and higher goals, and that also from the present solemn celebration you may gather a rich harvest of virtue, we impart to you as a pledge of our benevolence the Apostolic Benediction.

Given at the Vatican, on the Feast of All Saints, in the year of our Lord, 1939, the first of our Pontificate.

PIUS PP. XII.

[4] Preface of the Mass of Christ the King.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CAN THE STAR OF THE MAGI GIVE US THE DATE OF CHRIST'S BIRTH?

In what year was our Lord born? This problem has long vexed scholars. During December of this present year the Hayden Planetarium of New York presents "What was the Christmas star?"[1] As modern scientists the directors of the Planetarium will hardly be concerned with a miraculous star. One interested in this problem, therefore, might attend the presentation with the hope of seeing pointed out to him the very star which led the wise men from the east to Bethlehem. Once you identify the Magi's star and determine its date, the year of Christ's birth is simple. The age-old problem has been solved. But has it?

Present Date of 1 A. D. Wrong.

One preliminary remark. Certainly Christ was not born 1939 years ago. It is only in the sixth century that a Scythian monk, Dionysius Exiguus, worked out the present Christian era and placed the first year of our Lord's life 754 years after the founding of Rome. But this calculation is now admitted to be incorrect because it has been established that Herod the Great, during whose reign our Lord was born, died a few years before 1 A. D. Consequently Christ must have been born B. C.—i. e. before Christ. The apparent contradiction disappears if we express the thought completely: Christ was born before the supposed date of the birth of Christ.

[1] The *World Almanac* for 1939, p. 461, lists this title as the December presentation.

The Star of the Magi: Three Possibilities.

But when? Has astronomy determined the year of the Nativity by identifying the star of the Magi? Three principal theories concerning this star have been proposed. First, the star was Halley's comet of 12 B. C. Second, it was a new star appearing in 7 B. C. at a conjunction of Jupiter and Saturn. Third, it was merely a conjunction of Jupiter and Saturn in 7 B. C.

The second theory has an interesting history. In October 1604, on the night after the conjunction of Jupiter and Mars, a new star appeared close to Jupiter and just as brilliant. The new star remained visible for a year. Kepler, the famous astronomer, had observed the star and published an account of it. Later he suggested that the star of Bethlehem might have been a similar new star arising at a conjunction of planets and it could have been seen by the Magi first at the conjunction of Jupiter and Saturn in 7 B. C. (Mt. 2: 2) and a second time when the Magi arrived in Jerusalem February of 5 B. C. (Mt. 2: 9-10). According to Kepler the Magi were astrologers and, seeing the planetary conjunction, would look for some further sign, and the appearance of a "cometary star" at the same time would foretell the rise of a great king. Kepler held that the star described in the Gospel moved miraculously in the lower layer of the atmosphere. The conjunction of planets was merely a prelude to the miraculous star.[2] The third theory discards Kepler's new star and holds that the star of the Magi was nothing more than a conjunction of Jupiter and Saturn in 7 B. C. This theory has often falsely been ascribed to Kepler. He had first called attention to the fact that Jupiter and Saturn were in conjunction three times in 7 B. C. Pritchard, an English astronomer of the last century, came to the same result independently and verified his conclusion at Greenwich Observatory.

The Scriptural Data.

What does Scripture tell us about the star? It contains only two brief references. The Magi at Jerusalem, inquiring from Herod about the newborn Messias, said, "We have seen His star in the East and we have come to adore Him" (Mt. 2: 2).

[2] Cf. W. Burke-Gaffney, S. J. "Kepler and the Star of Bethlehem," *Journal of the Royal Astronomical Society of Canada*, XXXI (Dec. 1937), pp. 417-425.

After Herod had directed them to Bethlehem, they " went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the Child was" (Mt. 2: 9). Some Catholic commentators hold that these verses do not necessarily presuppose a miracle; the place could be indicated by a star suddenly appearing just as the Magi came to the house of the Nativity,[3] or a comet might seem to hang over Bethlehem, as a Roman historian describes a comet hanging over Rome in 12 B. C.;[4] St. Matthew would be speaking in a popular manner, just as men say that the sun rises and the sun sets. However, the more common opinion is that since the Magi perceived the star stopping over a place it must have been miraculous.

The Three Theories Rejected.

How do the three theories proposed suit the text of St. Matthew? Though a comet has been defended as sufficiently explaining the text, Halley's comet of 12 B. C., according to most writers, is too early for the Nativity.[5] Kepler, in postulating the miraculous movement of a new star, shows that he has carefully considered the Bible narrative. However, the additional element of a planetary conjunction which would forecast the appearance of the new star seems far-fetched. Rather, the Magi could have been prepared by a general knowledge of the Jewish Messianic expectations or possibly by some knowledge of the Old Testament prophecies.[6] The third theory that the star was merely a conjunction of Saturn and Jupiter is rejected for two reasons. It does not explain the text and this " star " was not a star. It does not explain how the star went before them until it stood over the place where the Child was. Besides, these planets,

[3] Cf. L. C. Fillion, S. S., *The Life of Christ*, trans. by the Rev. Newton Thompson, I (1928), p. 613. Fillion personally held the star miraculous, cf. *ibid.*, p. 612.

[4] At Agrippa's death, " The star called the comet hung for several days over the city and was finally dissolved into flashes resembling torches. " Dio Cassius, LIV, 29, *Dio's Roman History*, Loeb Classical Library, trans. by E. Cary, Vol. VI, p. 361. The *Encyclopedia Britannica*, 14 ed. Vol VI, p. 100, col 2, s.v. " Comet, " speaks of " their rapid, capricious movements. "

[5] M. J. Lagrange, O.P., though rejecting Halley's comet, thinks one appearing some years later could explain the text. *Cf. Évangile selon Saint Matthieu*, 4th ed. (1927), p. 23.

[6] The religious doctrine of the Magi expecting one who would renew the world is the closest pagan parallel to the Jewish Messianic belief. Cf. Giuseppe Messina, S. I. *I Magi a Betlemme e Una Predizione di Zoroastro*, Romae (1933), p. 95.

though in conjunction three times in 7 B. C., never formed one star. To the suggestion that they were close enough to be mistaken for one star by a person with weak eyes, the astronomer Pritchard replied that " to no eyes, however weak, could the planets have appeared to be diffused into one . . . On the contrary, the planets never appeared during that year to have approached each other within double the apparent diameter of the moon.[7]

An Eclipse of the Moon

Astronomy then has not solved the problem of when Christ was born by identifying the star of the Magi. Curiously enough, however, indirectly connected with the Nativity and chronologically valuable is an astronomical phenomenon, an eclipse of the moon, which happened during the last days of him who sought the life of the Child to destroy it. From various facts in Josephus it is clear that Herod the Great died in 4 B. C. This date is confirmed by the following incident which occurred during the king's last illness.

Which Preceded Herod's Death

Herod had erected over the great gate of the temple a large golden eagle. This action outraged the Jews of the time, who erroneously believed that the Mosaic Law prohibited all representations of living creatures. When a false report got about that Herod was dead, Matthias, a scribe, and some other Jews, in the very middle of the day pulled down the eagle and chopped it to pieces. The soldiers came quickly and captured about forty. Herod had Matthias and his companions burned alive. And that very night there was an eclipse of the moon.[8] Not long afterward Herod died, just before the pasch.

Can astronomy identify this eclipse? In the years 3 and 2 B C. no eclipse of the moon could be seen in Palestine. Therefore it was either the total eclipse of September in the year 5 B. C., or a partial eclipse in March of 4 B. C.[9] Either one confirms 4 B. C. as the year of Herod's death.

[7] Burke-Gaffney, *op. cit.*, p. 423.

[8] *Antiquities*, XVII, VI, 3-4.

[9] U. Holzmeister, *Chronologia Vitae Christi*, Romae (1933), p. 23; who cites Th. Oppolzer, *Kanon der Finsternisse*, Wien, 1887, Nr. 1852-62, p. 343b.

Places Christ's Birth before 4 B. C.

How long before Herod died was Christ born? At least a few months, probably a year or more. Briefly, then, the star of the Magi has not been determined so as to fix the exact year when our Lord was born, but the eclipse of the moon mentioned by Josephus helps to determine the latest possible date for the Nativity. Christ was born not later than 5 B. C. Few scholars place His birth earlier than 9 B. C.

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SINGING THE "LIBERA" AT AFTERNOON FUNERALS.

Qu. When a funeral service is held in the afternoon, is it permissible to have the choir sing the Libera during the service? In some parishes it is allowed, in some prohibited, and in some merely tolerated.

Resp. The complete funeral function normally consists of five rites which follow one another: 1. the bringing of the body to the church; 2. Matins and Lauds for the Dead; 3. Mass for the Dead; 4. absolution of the body; 5. interment. Normally, the Church wishes that all five rites be carried out. It is sometimes necessary, however, to omit one or more and the Roman Ritual makes provision for these omissions (Roman Ritual, Tit. VI, cap. iii, Nos. 4 and 17). In this country Matins and Lauds are seldom said, except at the funerals of the clergy. The priest seldom goes to the house and accompanies the funeral cortege to the church in procession, unless he can fittingly do so in certain rural districts or in Catholic districts. In nearly every place the Mass for the Dead with the body present is the ordinary procedure. A priest is usually found at the graveside when the body is consigned to its last resting-place; he reads the prayers from the Ritual, even though he may frequently go to the cemetery privately and not in formal procession. But in any case the Roman Ritual supposes that the body is met at the church door and the "Subvenite" with its accompanying versicles, responses and oration, is chanted or said, and that the absolution of the body is carried out in its entirety. In fact, the Roman Ritual clearly prescribes that these prayers and suffrages may never be omitted. Among these the *Libera* holds

an important and impressive place. No rubric permits or envisions that it be omitted. The *Non intres* is not said when the body is not present, physically or morally, but even then the *Libera* is to be chanted.

BANNERS CARRIED IN PROCESSION OF BLESSED SACRAMENT.

Qu. May banners depicting the Sacred Heart, the Blessed Virgin and the saints be carried in a procession of the Blessed Sacrament at Corpus Christi or Forty Hours' Devotion?

Resp. The Sacred Congregation of Rites has explicitly forbidden the carrying of certain things in processions of the Most Blessed Sacrament. The relic of the True Cross, relics and images of the Blessed Virgin or of the saints, and symbolical representations of the Blessed Sacrament, such as the Ark of the Covenant and the Loaves of Proposition, may not be carried (1731 ad 1; 3878, 3997; 1348, 1361, 2879). It would appear that the word " image " includes not only statues and framed pictures but also picture banners, and therefore that such banners should not be carried in these processions.

According to the rubrics, however, the church and the route of the procession should be adorned with carpets, tapestries and images. The banners may be used as part of these decorations. Those marching in the procession should carry lighted candles. The confraternities preceding the processional cross march each under its own banner (cf. *Rit. Rom.*, IX, Cap. V, Par. 1. *Caer. Epis.*, Lib. II, Cap. XXXIII, Par. 2).

REFUSING VISITING PRIEST PERMISSION TO SAY PRIVATE MASS ON SUNDAY.

Qu. Should a pastor refuse a priest in good standing who is visiting his parish permission to say a private Mass on Sunday, if he is unable to say one of the late Masses and thus relieve the assistant of the necessity of binating?

Resp. " Permission to binate ceases when a strange priest presents himself and agrees to say Mass at the time fixed for the convenience of the faithful " (*The Eucharist: Law and Practice*, Durieux-Dolphin). Since it is inconvenient or im-

possible for the visiting priest in the case cited to take one of the Masses celebrated at hours convenient for the congregation, the pastor not only may but should permit the visitor to say Mass privately in accordance with canon 804 of the Code of Canon Law.

AUTHENTICATION OF RELICS FOR PUBLIC VENERATION.

Qu. Canon 1283 § 1 says in regard to public veneration of relics: "Publico cultu eae solae reliquiae ab ecclesiis, quanquam exemptis, honorari possunt, quas genuinas esse constet authentico documento alicujus S.R.E. Cardinalis, vel Ordinarii loci, vel alius viri ecclesiastici cui facultas authenticandi indulto apostolico sit concessa."

Some argue that if a relic has the proper authentication as outlined in this canon, that is all that is required for its public veneration. Others argue that, besides having the proper authentication, one must also present both the authentication and the relic to the bishop of the place where the relic is going to be used for public veneration, so that the bishop's approval or at least recognition of the authentication and the relic be obtained.

1. Is this all we have to do before using a relic for public veneration?

2. If not, what further is to be done?

3. If the ordinary of the place where the relic is going to be used happens to be the same as the one who authenticated the relic, is it still necessary to get his permission to use the relic in public veneration?

4. When anyone is commissioned to make up relics, does it mean that such a one is commissioned by apostolic indult to authenticate them?

5. If the bishop's permission is needed for public veneration when one has the proper authentication, and if one gets another properly authenticated relic of the same saint, must one obtain permission for the second relic also?

Resp. Canon 1283 does not actually state that the approval of the ordinary of the place is required before an authenticated relic may be publicly honored. But this is no change from the pre-Code law. Consequently, according to the principles of interpretation, canon 1283 would have to be interpreted according to the traditional doctrine. This doctrine required the approval of the ordinary of the place wherever the already

authenticated relic should be publicly honored (cf. Dooley, *Church Law on Relics*, pp. 78, 79).

We reply to the questions put by our correspondent as follows:

1. Approval required.

2. See the following answers.

3. This permission may be reasonably presumed.

4. For all practical purposes the one who makes up relics by virtue of an apostolic indult can legally authenticate them.

5. The required approval of a relic implies an examination of its authenticating documents. Naturally, this would be required for every relic.

INVALIDATION OF MARRIAGE BY GRAVE FEAR.

To the Editor, The Ecclesiastical Review.

May I be permitted a word of congratulation both to the Review and to Dr. Rudolph Allers for the splendid article which appeared in the October issue, entitled "Annulments of Marriage by Lack of Consent Because of Insanity." The advantage of having such a practical commentary both upon procedure and the pertinent substantial law by one who is both an expert from the psychiatrical standpoint and *au courrant* from the canonical, can hardly be overestimated. When a man, imbued with Catholic principles and thoroughly familiar with the real progress that has been made in the field of some positive science and is thus equipped to meet on their own ground those who oppose Catholic teaching, lays down with such clarity the specific principles upon which difficult practical cases are to be solved, he must be accorded the hearing and respect his position in the world of science and in the Church demands.

Naturally I would not undertake to offer the slightest objection or even suggestion regarding any of the conclusions that rightly belong to the field in which he is *facile princeps*. I am inclined to think however that in the last paragraph of his article he makes a statement which is open to a false interpretation and which could cause a great deal of difficulty. I hope you will forgive me for pointing this out and also my presumption in assuming that my interpretation of the paragraph in question is the correct one. The words of Dr. Allers are

likely to lead to the conclusion that *metus* does not invalidate marriage unless it completely destroys the use of reason. If we had only the natural law to take into account, this conclusion would likely be the correct one. But the natural law is not the only one involved. By the positive law of the Church, grave fear unjustly produced by an extrinsic cause invalidates the contract of marriage whether it destroys the use of reason or not. I am quite sure that Dr. Allers is familiar with this disposition of canon law and that his statement was a mere slip of the pen. I feel however that the question is of such practical importance that attention should be called to it.

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THE AMERICAN EQUIVALENT OF 30,000 LIRE IN CANON 1532.

Qu. May a religious congregation alienate as much as $10,886.75 without an apostolic indult? The figures, $10,886.75, may puzzle you, and a few words of explanation of them may be in order.

Canons 1532 and 534 rule that the "beneplacitum apostolicum" is required for the alienation of a sum exceeding 30,000 francs. The majority of canonists, I am aware, are of the opinion that there is here question of the gold franc. Obviously, the legislator does not and cannot have in mind the gold franc adopted in 1924, six years after the promulgation of the Code. Two canonists (cf. Cance, vol. 3, p. 267; *L'Ami du clergé*, 1929, p. 12) tell us in so many words that the Code refers to the gold franc current in 1918.

Now, in the gold franc of 1918 there were 0.3225 grams of pure gold. In 1918, therefore, 30,000 francs were equal to 9675 grams of pure gold. If in 1918 we were allowed to alienate 9675 grams of gold, we may, I presume, alienate the same amount in 1939.

Since one ounce equals 31.1035 grams (Troy weight), 9675 grams equal 311.05 ounces. But an ounce of gold, I am reliably informed, is worth $35.00. Therefore 311.05 ounces are worth $10,886.75.

A question akin to that which I am submitting was put to the C. I. C. in 1922; but it has not yet been answered, so far as I can ascertain.

So much for the amount alienable in the United States. But what is the maximum that may validly be alienated in England where pure gold is worth only $32.85 per ounce? Must religious communities in England have recourse to Rome for the alienation of sums which communities in the United States validly alienate without an apostolic

indult? It seems to me that an affirmative answer would ill accord with the mind of the legislator who apparently set the gold franc as a standard that the amount alienable without the authorization of the Holy See might be the same in all countries.

Resp. In a letter of 13 November, 1936, to Religious Superiors the Apostolic Delegrate indicated the amount of money that is to be considered equivalent to 30,000 lire or francs mentioned in Canon 1532. This would be about $6,000.00. Any question, then, of gold content, grams, etc., appears to be unnecessary.

In regard to religious communities in England, the same equivalent sum should be translated into pounds sterling. The United States and England are both under the same general law. If the Congregation of Religious has directed that $6,000.00 is to be regarded as the equivalent of 30,000 lire or francs in the United States, the equivalent in pounds sterling can be adopted for England. It may be said again that any regulated price of gold, grams, etc., may be disregarded in this particular relation.

BLESSING OF EXPECTANT MOTHER WHEN IN DANGER.

Qu. According to the wording of the *Rituale Romanum* the "Benedictio Mulieris Praegnantis in periculis partus" can be given only when danger is present. Can the term "danger" be applied to any pregnancy? The author of an article in the September issue of the *Catholic Digest* (Blessing of an Expectant Mother), mentions that in the diocese of Westminster the S.R.C. has given permission to use this blessing for any expectant mother even where no danger exists. Has this permission been given to any ordinary of any diocese in the United States?

Resp. From the statement of the question itself and from an examination of the article mentioned, it seems clear that the term "danger" cannot be applied to every pregnancy within the scope of the meaning attached to it by the Ritual. If the blessing could be given to any expectant mother, the Ritual would not have added the phrase "in periculis," nor would the S. R. C. have given special permission to the bishop and priests of a certain diocese to use it in a special manner. The quinquennial faculties granted to our American Bishops

by the Holy See do not contain the permission in question. Neither do the Faculties granted to their diocesan priests by the bishops of certain dioceses whose copies we have at hand, mention this privilege.

RECENT PONTIFICAL APPOINTMENTS.

11 March, 1939: Monsignors John Delaney and William F. Lawlor, of the Archdiocese of Newark.

20 April, 1939: Monsignors Walter Funcke, John Hogan and Claude Sechi, of the Diocese of Ogdensburg, N. Y.

15 June, 1939: Monsignors M. Thomas Nichol, Francis Chaloner and T. Ambrose Griffith, of the Archdiocese of Vancouver.

4 July, 1939: Monsignor Vincent B. Balmat, of the Diocese of Cleveland, and Monsignor John O'Connor, of the Diocese of Leeds, England.

6 July, 1939: Monsignor Edward Browne, of the Diocese of Southwark, England.

13 July, 1939: Monsignors John J. Leven and James B. Reidy, of the Diocese of Peoria.

10 August, 1939: Monsignor George Jefferys, of the Diocese of Hexham, England.

Book Reviews

THE PUBLIC LIFE OF CHRIST. By Thomas A. Becker, S. J. Apostleship of Prayer: 515 East Fordham Road, New York, 1939. Pp. 273.

This is not a *Life* of Christ. It might better have been titled: Conferences on some of the incidents of our Lord's Public Life. The author first published the conferences as articles in *The Messenger of the Sacred Heart.* He discusses thirty-two episodes in the life of Jesus. They follow in chronological order, beginning with the baptism of Jesus and ending with the raising of Lazarus. They are not sketches. Rather, they appear to come under the classification of conferences, since they resemble matter given at a retreat. They aim at leading the individual to ponder his own salvation.

There is practical and usually sound advice throughout these pages. The subjects treated do help to bring out the point of the Gospel story, and the reader readily sees our Lord in action. Some Gospel facts which make the reading interesting are also stressed.

In an introductory note the author states that he is not giving us a *Life* of Jesus. Yet, one would expect that he would make the selections more representative of the Gospels as a whole. The note that seems to be lacking is the duty of love of neighbor. One misses here any emphasis on the theme of the Sermon on the Mount, and on the commandment of love of neighbor, although we see Christ doing good. One could expect a fair sampling of the parables. The emphasis turns more to God and self. " The whole business of life is to serve God, and to save our soul " (p. 18). " We must be concerned first about our own salvation, for we must love the neighbor as we love ourselves " (p. 227).

The advertisement attached to the volume speaks about the author's " extensive acquaintance with the writings of the great masters or commentators ". It is true that wide reading of a kind is evidenced. One frequently meets such statements as: " One scholar thinks, " " Saint Bede says, " or " A Greek commentator of ancient times says ". But one wonders why, with such a freshly devotional work as Goodier's *Public Life* on the market, the readers of these pages might not have been given more modern examples. There is a certain rigidity in the work, an absence of touch with the spirit of present-day scholarship. Had the author caught more of the spirit of the eminent French Jesuits, such as the authors of the *Verbum Salutis* series, or of Grandmaison, he might have made the work more effective. This does not imply that the volume has no value. It should accomplish the author's wish to " help some pious souls to know our Lord better. " But pious

souls can also be aided by transmitting to them the freshness of treatment which noble Catholic scholars are giving to the subject of our Lord. For instance, one might compare the author's analysis of the temptations of our Lord with what either Grandmaison or Lagrange says of the same subject. These authors are of immense value to all souls.

THE SAVIOUR'S LIFE. Compiled by the Rev. Gilbert Simmons, C.S.P. With Divisions and Discussion Club Outlines by the Rev. Gerald Treacy, S. J. Paulist Press: New York, 1939. Pp. 258.

It is to be regretted that there is so little reading of the Scriptures in this day of much reading. Whether or not the perusal of God's word will increase, with the rapidly multiplying books on the Bible, remains to be seen. Certainly the people can no longer complain about the readability of the texts. Aside from the question of the approaching publication of the new American Catholic version, we have at present on the market a number of books which facilitate the meditation of God's word by people who may not be interested in the more technical questions discussed by scholars. Not long ago we were given a new harmony of the Gospels in English, and now we have available in a cheap edition the entire story of our Lord's life arranged in a single narrative from the four narratives.

The Saviour's Life is the original life composed by the four Evangelists. No word of man, no human commentary enters the narrative itself. Father Simmons allows the Gospels to speak for themselves. He has made one continuous story out of the four accounts. Where the writers of the Gospels record in identical words, he chooses one account, but he does not eliminate any added word made by the other three. We thus obtain the entire record of the life of Jesus as it has been made permanent by the four Gospel writers.

The work is divided into ten sections and seventy-three chapters. The still common allotment of three and a half years for the public life is followed. One finds not only divisions into chapters but also headings marked out within the chapter, with the month and the year supplied. Father Treacy has made the divisions and at the end of each of the ten sections he has supplied a summary and questions which may be used in a study club.

One can only commend such a work as this. It is futile to disagree over the arrangement of this or that event. He might, for instance, have omitted Luke's summary for the Beatitudes since he supplied Matthew's account. He places Luke 2: 39 after Christ's appearance in the Temple at twelve. But such matters are not to be disputed in that more profitable task of inducing the people to study Jesus Him-

self. Any individual, any group will profit by following this volume. It can be done with ease and gain. The only defect is the absence of maps.

THE PHILOSOPHY OF COMMUNISM. By the Rev. Charles J. McFadden, O.S.A. New York, Benziger Brothers. 1939. Pp. xx + 345.

This is an extension of the author's dissertation, *The Metaphysical Foundations of Dialectical Materialism*, published by the Catholic University. The first nine chapters deal with the philosophy of Communism; the following eight chapters give a criticism of that philosophy.

The exposition of Communism's philosophy is quite complete. The author gives its philosophy of nature, mind, history, the state, religion, morality, revolution and society as well as its historical background. The criticism is a refutation of the philosophy under each of the above heads. A rather extensive bibliography and a good index increase the value of the book for professional men, students of formal philosophy and study clubs.

A point which Dr. McFadden brings out, and which appears to have been overlooked by other commentators, is that in many instances the strength of the Communist position depends greatly upon the validity of the nineteenth-century anthropology, and that present-day anthropology has definitely disproved numerous conclusions of that period in anthropology. The origin of religion from the personification of natural forces is one of these. Another is that in primitive times Communism prevailed, and private ownership developed only after a very long period of time. A third is that the moral code of any people is a direct product of their mode of economic production. There are other points where Communism tries to bolster its claims with scientific authority, and the author arranges his arguments and marshals his authorities with telling effect.

There is no setting up of straw men to be easily demolished. The presentation of Communism's philosophy is exact, and substantiated by excerpts taken from the works of Marx, Engels, Lenin and Stalin. This objective presentation is as strong as any that could be prepared by a friend of Communism. The inherent weakness, the contradictions and the errors in Communism's philosophy are taken up in the criticism, and Dr. McFadden's mastery of his subject is such that he resorts to neither tricks of dialectics nor evasions of difficulties.

The author has in mind the professional and the college student, but not offensively so. The general reader will find the book really interesting. It is highly detailed, many-sided, profound, but at the same time attractively written and readily understandable.

SHEPHERD OF SOULS. By the Rev. Constantine Noppel, S. J., Translated by the Rev. Frederic Eckhoff. St. Louis, Mo., B. Herder Book Co. 1939. Pp. xiii + 203.

Father Noppel has written an unpretentious but refreshing and illuminating study on pastoral theology, and the present translation appears to have been well and faithfully done.

The author divides his study on the care of souls into two divisions: the care of souls in general and the care of individual souls. Under the first heading he considers the ecclesiastical community as a corporate body, and studies the legal status of the Church and the legal relations within it. Next are taken up the structural elements of the Church—personnel, parochial buildings, and the relationship between pastor and flock. This is followed by a study of the growth and structure of the Church, with regard to the parish, the diocese, national conferences and bureaus, and the universal Church.

In the care of individual souls the author stresses the need of pastoral zeal and pastoral guidance to perfection. Other divisions take up the sacraments, the care of the diseased in body and soul, and a chapter on our separated brethren.

The style is solid if a bit stolid, and while there is little that is novel in matter or presentation, the average young priest or seminarian will find it a very good pastoral text book.

MANIFESTO ON RURAL LIFE. With Foreword by His Excellency, the Most Rev. Aloysius J. Muench, D.D. Milwaukee, Wis. Bruce Publishing Co. Pp. x + 222.

Published under the ægis of the National Catholic Rural Life Conference, this *Manifesto* is an official statement of the fundamental principles and policies upon which a solution to the farmer's problem in this country may be based. The principles and policies are chiefly derived from Catholic social philosophy as enunciated in the encyclicals of Popes Leo XIII and Pius XI.

The first chapter is naturally the Rural Catholic Family. That the family is the fundamental unit of social life is appreciated more in rural districts than in the large cities. Other chapters discuss farm ownership and land tenancy, rural settlement, Catholic rural education —a very real problem—rural Catholic youth, Catholic culture, the rural community, the rural pastorate and church expansion, rural health and social charity, the farm laborer, farm coöperatives and rural credit and rural taxation. Factual, statistical and illustrative material is omitted from this section, but is included under a special heading—Annotations. There are some 120 pages of annotations, about 20 pages of reference material and an excellent index.

The *Manifesto* should be in every rectory library, for the rural problem is one that affects the city as well as the country, and even the pastors of downtown parishes in large cities should be aware of the dangerous inequalities and disproportions between urban and rural life. Many interrelations exist between the city and the farm, and it is important for city and country pastors to know those problems. The *Manifesto* is the most concise study that has yet appeared on the subject.

LIFE'S FINAL GOAL. By Henry C. Schuyler, S.T.L., LL.D. The Peter Reilly Company, Philadelphia. 1939. Pp. x + 365.

In days when so many outside the Church are priding themselves upon the freedom of their thought, unrestricted, so they imagine, by any chains of authority, a book like this can fulfil a very useful purpose. It proposes to help a man or woman who is trying to arrive at truth, but is either too naturalistic or too suspicious of the shortest way to arrive at it—namely, the Catholic Church. For this reason Father Schuyler follows the guide of philosophy, which is, perhaps, at least in the intellectual order, the next best thing.

The work is divided into three approximately equal sections. The first analyzes man himself and explains the chief philosophical notions involved in his make-up. The second part discusses the external world with which man must come into contact. Here the author manages to render comprehensible—to an individual of ordinary intelligence—some rather abstract notions about the transcendentals. The third part returns to a consideration of the ego and examines more closely its emotions, inclinations, consciousness, and volitions. The last chapter, " Love Alone, " is especially attractive.

Even from this brief description it will be evident that the author has treated in the third part material that could well have been treated in the first. He himself has realized this, however, and he disarms criticism by explaining (p. vii) that he hoped thereby to sustain more effectively the reader's interest.

The author has made a bold venture, in issuing forth from the secluded circle of Catholic readers and making a praiseworthy attempt to seize, as it were, the free-thinking bull by the horns. Has he succeeded? It would seem so, though experience is needed to give a complete answer to the question. On can but wait and see what its effect will be on the very ones for whom it is intended.

Certainly one type of reader should profit from it: the graduate, clerical or lay, of a Catholic college, who is looking for a work which integrates in a single volume the high points of a course in philosophy. These readers need not expect to find a complete review of every

weighty thesis, but they will find a well-reasoned and attractivly written outline of what is most important.

Humor has wisely been given a place in the treatment. For instance, we find (p. 130) the following doggerel quoted to help bring out the distinction between the immortal human soul and the mortal brute soul: " We had a dog whose name was Rover; When he died he died all over. " Such passages add variety to pages which treat of necessarily weighty subjects.

A wide distribution is confidently expected for this courageous attempt to cope with a form of present-day naturalism, by an author whose previous volumes have won a well merited place of honor on our American Catholic bookshelves.

MARIOLOGIAE COMPENDIUM. J. Keuppens, S.T.D., Sac. Miss. Africae. Scolasticat des Pères Blancs. Heverle, Louvain, Belgium. Pp. 241.

Here is a brief but thorough treatment of the teaching of the Church and of theologians regarding our Blessed Mother. It is divided into three parts, of which the first is concerned with fundamental doctrines, especially the relations between Our Lady and her Divine Son. In the second part the difficult question of the Mediatress is treated and in the third, entitled *Florilegium Mariale,* is found an exhaustive list of documents drawn from the magisterium of the Church and from Tradition. After a brief introduction regarding the basic principles upon which our knowledge of the Blessed Virgin is based, the author begins in the first part with the doctrine of the divine maternity. It then proceeds logically through the related teaching concerning her positive and negative sanctity, that is the fulness of grace with which she was endowed, and her freedom from sin, her knowledge and merit. The questions of Our Lady's virginity and her Assumption into heaven are treated in appendices. The Blessed Virgin as Co-Redeemer and Dispenser of all graces forms the subject of the second part, together with her universal spiritual maternity and power as queen. The predestination of Our Lady and the veneration that is due her are also discussed in this section.

In his speculative treatment the author avoids exaggerations and extremes and advances by logical development from first principles to his conclusions which are thus established upon a firm basis. A sufficient theological background for the concepts used in connexion with the Blessed Virgin is always provided, so that the work can be considered a thoroughly accurate presentation of the subject and one that should be extremely valuable for students, writers and preachers. The author shows a great reverence for the older theologians. His

definition for instance of a *motus primo primus* and *secundo primus* is likely to find some opponents, but there is no question but that it is founded upon the doctrine of St. Thomas and the theologians of that period.

BLAVATSKY, BESANT AND CO., THE STORY OF A GREAT ANTI-CHRISTIAN FRAUD. By T. M. Francis, with a Preface by Herbert Thurston S. J. Library Service Guild, Saint Paul, Minn. Pp. 111.

A perusual of this well documented little volume would be benefical to those broadminded souls who like to lump Christianity and the religions of the Orient together, for the so-called spiritual benefit they think to get. They look upon Christianity as defective and unable to meet their special needs and hence it needs to be supplemented by what the other philosophies have to offer. Their tolerance of all religions is in reality nothing but a bigoted opposition to the religion of Christ and their philosophical purification is nothing but arrogance and pride. This story of the frauds and deceits that have characterized the development of Theosophy is hardly calculated to bolster up the self-assurance of its followers or to provide an effective apology for its claims. It does however provide interesting reading, with its telling comment upon and refutation of one fraudulent device after another. Madame Blavatsky was undoubtedly an amazing character not unlike many others of the late nineteenth century, a period which for dabbling in the occult, spiritualism and the like, and for its ability to take advantage of the gullibility of human beings, was perhaps second to none.

LECCIONES DE APOLOGETICA. By Nicolas Marin Neguerela. Two volumes, xvi + 275 and 483. Libreria Internacional, San Sebastian, Spain. 5th edition, 1939.

Not only an increased interest in Spanish and Latin American religious literature, but also a desire for the best in modern scientific presentation of apologetics will make this new edition of Father de Neguerela's work welcome to our theologians. The first issue of this work appeared in 1927; the third, in 1932, and the fourth, in 1936. Each offered important recasting of the matter. The present impression is simply a reprinting of the fourth edition.

The work is divided into three distinct treatises: on religion as such, on Christianity, and on Catholicism. The first of these occupies the entire first volume and contains an accurate and adequate treatise on religion, with all of the current modern theories on its nature and

origin, as well as a good explanation of revelation and the religious implications of such attitudes as Marxism and Indifferentism. Apart from its scientific correctness, this first portion of the work offers to the student invaluable visual aids in sketches of some of the objects discussed in the treatise on religion. All of the modern source literature on religion is used intelligently and effectively in the text.

The second and the third sections are accurate and enlightening. Father de Neguerela's explanations are clear and logical and not artificially cramped into syllogistic form. In their completeness they are a worthy product fo the great Spanish tradition in sacred theology. The author has given us a text in apologetic as satisfactory as any now in existence. It is to be hoped that American theologians will be able to profit by it.

THE DARK WHEEL. By S. M. C. P. J. Kenedy & Sons, New York City. 1939. Pp. vii + 218.

Two years ago *Brother Petroc's Return* appeared and enjoyed wide circulation and praise, particularly in England. The author of that story now presents *The Dark Wheel* in which a modern atheist is transported to the sixteenth century.

While many readers will find *The Dark Wheel* a pleasant story, few will find it excellent. The sickly Greville White, the central figure of the story, visits the county of his mother, now deceased, for the first time. There, in the home of his old nurse, Nellie Polwheel who has long prayed that " her child " will receive the grace of understanding, Greville seeks health. Transported to the sixteenth century by the abrogation of the laws of time, he hears from characters of that period about Prime Mover, Grace, Baptism, Evil, etc.

Described as a scholarly, philosophical type; as one whose first prayer was: " If the universe really holds a Supreme Intelligent First Principle, will He, of His good pleasure, make Himself known to me, " Greville White manifests bewilderment and terror far more frequently than calm philosophical judgment. He very obediently nods assent to orders and theses stated in text-book fashion. All in all the sixteenth century characters lead Greville White around by the nose. The operation of grace is so strong that Greville becomes inarticulate. Herein the story collapses.

Flashes of brilliant writing appear, but *Brother Petroc's Return* is still S. M. C.'s better book.

Book Notes

J. Fischer & Bro., New York City, these many years have been publishing excellently written modern church compositions. The latest are three Masses which pastors who are not afflicted with a "choir-loft fixture" will find interesting. *Missa Festiva in Hon. B. Mariae Virginis*, composed by Albert Lohmann, is obtainable for three treble or for four mixed voices. Richard K. Biggs has a new *Mass in honor of St. Ignatius Loyola*, and Philip Kreckel has dedicated to His Excellency Bishop Kearney a *Mass in Honor of the Holy Name of Jesus*. It is worth noting that these three Masses are written for soprano, alto, tenor and bass, although the Biggs Mass is also written for three male voices. Publishers write for S. A. T. B. because there is a demand; choirmasters call the attention of harried pastors to the fact that most modern church music composers following the *Motu proprio* are still written for S. A. T. B. And the all-male church choir remains a desideratum.

Sister M. Aquina Barth, O.F.M., of Joliet, Illinois, has written for members of the Third Order and other lovers of St. Francis *The Poverello's Round Table*. The book is a book of Lives of Franciscan Saints, Beati and Servants of God, arranged according to the calendar. For each day of the year there is given a short biography of a Franciscan exemplar. This is followed by a three-point meditation on an outstanding virtue of the saint, and a prayer taken from liturgical sources. The style is simple and direct. Some of the lives are very well written, others are weak, and the same must be said of the meditations. On the whole, however, the book is one that children of St. Francis will profit by and appreciate. (Joliet, Ill., Sisters of St. Francis of Mary Immaculate. Pp. xxiii + 811. Price, $2.50.)

Le Vrai Montaigne — Théologien et Soldat by Marc Citoleux is a well-written and thoughtful study of the life of Michel-Eyquen de Montaigne. The author's contention is that the noted writer of the "Essays" was no adherent of naturalism but a true Christian, and points out that his last action was a supreme act of faith in our Lord in the Blessed Sacrament. Little is said about the lasciviousness of the "Essays" and Montaigne's apparent sympathy with Pyrrhonism. (Paris. P. Lethielleux; pp. 315.)

Parish priests will find the paper edition of Father Martin Scott's *Introduction to Catholicism* helpful in instructing converts. Part I, (40 pages) has nine short essays on religion, Christianity, the Bible, various Christian churches, the Catholic Church, Faith, and why the Catholic Church is hated. The second part (64 pages) is made up of the lessons of the small Baltimore Catechism, each lesson being followed by a short explanation. The book is essentially for those who wish to know the Church's doctrine in a general manner. The interested inquirer will want more detailed and thorough exposition. The list of "Books for Inquirers" given by Father Scott, however, is totally inadequate. (New York, P. J. Kenedy & Sons. Price, paper covers—25c.)

There is hardly anything new in Sister M. Eleanore's *Mary*, but her nice selection of material, her simplicity and excellent style make it a very worthwhile little book. The subjects are: Mary in Prophecy, Mother of Jesus, Help of Christians, Queen of Virgins, Mary Revisits the Earth, Mary in Song and Story, Mary and the Modern Home. The chapter, Mary Revisits the Earth, gives a short account of the giving of the scapular to St. Simon Stock, Guadalupe, the Miraculous Medal, Lourdes, La Salette, and Pontmain. It is well and interestingly written. The author proves herself a better writer than mathematician, for she translates a meter and a half as two or three feet. (Milwaukee. Bruce Publishing Co. Pp. xv—192.)

Religion Goes to College, by the Rev. L. F. Schott, is a report from a chaplain to Catholic students in a large secular college. The author evidently has taken a zealous interest in the students, and has won their confidence. Over the period of two years he issued weekly bulletins to the students, in which in-

struction was welded with appeal to the observance of a Catholic life. At the end of that time a questionnaire was issued to the students and the present brochure contains the results of the study. We find discussed here the spiritual background of the young collegians, their views on Confession, Communion and marriage, also finances and other pressing problems. The young people recognize their dangers. They also open our eyes to one or two things. For instance, 40% of them paid tribute to their mothers as a spiritual force in their lives, while only 4% mentioned "Dad". It is time that Dad recognized his responsibility in the spiritual line. (Box 323, Carlisle, Pa. Pp. 1939.)

Father Bernard Hausmann's translation of vespers, matins and lauds from the Office of the Dead affords the laity an opportunity to appreciate the majestic beauty and consolation of the Church's liturgical prayer. The publishers have coöperated by provising a large, clear type face and a well-designed format. (*Let Us Pray for Our Dead*, New York, America Press. Pp. 69.)

Practical Charity, by Sister Mary Agnes, S.N.D., is a small book of meditations on St. Paul's Epistle to the Romans, particularly verses 9 to 21 of chapter 12. The reader will find here a wealth of thoughts to use according to time and circumstances, to aid in the acquisition of the virtue of charity. The short explanations and exhortations of Sister Mary Agnes will help many a fervent soul to a fuller appreciation of the Apostle's message. (New York, P. J. Kenedy & Sons. Pp. 61.)

Apostolado de Los Seglares by Dr. Eugenio Beitia is a collection of lessons on Catholic Action. The author takes up the concept, the purpose and relations, the organization for Catholic Action and methods of formation. The book is fundamental and explicit. Its popularity is attested by the fact that it is already in its second edition. Pastors of Spanish-speaking parishes in this country will find it helpful. (Madrid, Spain, Manuales Studium de Cultura Religiosa. Pp. 222. Price, 6 pesetas.)

The Bruce Publishing Company of Milwaukee has started a new set of volumes to be known as the Ignatian Meditation Series. It will eventually cover the complete Spiritual Exercises of St. Ignatius, each book being devoted to one week of the Exercises. The book presenting the material of the first week is *Matters of Moment*, by the Rev. J. E. Moffatt, S.J. There are thirty meditations in popular style, simply written in epistle form. The book will appeal to the laity rather than to the clergy. (Pp. 178. Price, $1.00.)

Those interested in American Church history will appreciate Dr. Reba C. Strickland's disseration *Religion and the State in Georgia in the Eighteenth Century*. (New York, Columbia University Press. Pp. 211). Dr. Strickland advances the contention that Georgia had a remarkable record of religious toleration, but brings out the fact that Catholics labored under the heaviest disabilities. Throughout the eighteenth century the declaration against transubstantiation required in the Test Act of 1673 barred Catholics from holding office, and the religious provisions of the Quebec Act were received with alarm; and in January 1775 the Assembly denounced the act "for establishing the Roman Catholic Religion in the Province of Quebec" as an infringement on colonial rights. Anglicans, Scotch Presbyterians, Huguenots, Swiss Calvinists, Lutherans, Moravians and Jews, however, all found religious freedom in Georgia. By the Constitution of 1789, legislators were no longer required to be Protestants and in the Constitution of 1798 there was no religious test for holding office, and there was a clause guaranteeing complete religious liberty. Dr. Strickland has done an excellent piece of research, and her labors will be of real value to students of history.

Father Joseph Collins of the Catholic University of America has published a pamphlet that will delight those who teach catechism to children in the intermediate grades. *Catechetical Games and Plays* has been tested in the laboratory of experience. The purpose of the games is to save those last ten or fifteen minutes in the hour when interest flags and attention subsides. The games will suggest many others to the alert teacher. It is an excellent addition to our catechetical book list. (St. Paul, Minn., Catechetical Guild. Pp. 64. Price 50c.

Pére Lacordaire by M. V. Woodgate is a short, simply written life of the great Dominican preacher and director of souls. Miss Woodgate's is not a great piece of biography, but it leaves the reader with an adequate portrait of one who was not only a great pulpit orator, but a humble and apostolic priest who was more at home in the humble cottages of the poor than in the mansions of the wealthy and the great, who flocked to hear his discourses. (St. Louis. B. Herder Book Co. Pp. 191).

The Società Editrice " Vita e Pensiero," Milan, Italy, has issued a second edition of *Discorsi E Panegirici* by His Eminence E. Cardinal Pacelli. These discourses and panegyrics were delivered by the Holy Father between 1931 and 1938. The first is the discourse delivered 8 February, 1931, " per il nuovo Venerabile Contardo Ferrini "; the last is " Discorso per la promulgazione delle nuove Constituzioni del Capitolo Vaticano," 29 December, 1938. These discourses have taken on an extrinsic value, and many American priests will welcome the appearance of this second edition. (Pp. 868. Price, 30 lire).

Twelve addresses by Father Anthony Thorold make up the contents of *The Mass and the Life of Prayer.* (New York, Sheed & Ward. Pp. 116.) The eight addresses on the Mass consider the meaning of sacrifice, the Mass and Calvary, the Priesthood of the People, vocal participation in the Mass, preparation for Holy Communion, and Thanksgiving. The four chapters on the Life of Prayer advance the thesis that prayer is a definite attitude toward life and emphasizes the importance of a right intention and the practice of virtue. This is not a profound study of the Mass or prayer, but it should help to advance the true Christian spirit of sacrifice and prayer.

The Mystery of the Divine Motherhood by Father Charles Feckes is a theological presentation of Our Blessed Mother, based on the teaching of the Church and the writings of eminent theologians. The author shows the inner relation of Mary's privileges to the well-ordered system of our faith, forming an integral part of the divine dispensation. The Virgin Birth, the Divine Motherhood, Mary's Surrender to God's Will, the Divine Dowry which consists in the fulness of grace, the Incompatibility between Fulness of Grace and Obstacles to Grace, the Triumph of Redemption, Mary's Life-Work to be the Eve of the New Covenant, Mary's Unique Heavenly glory and the almoner of Grace, and the Church's homage to Mary, are the subjects of Father Feckes's studies, and give a good indication of the breadth of the little volume. The book can be highly recommended for the preparation of sermons as well as for private reading. (London, England, Geo. E. J. Coldwell, Ltd. Pp. 191. Price, 5/6.)

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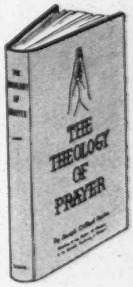

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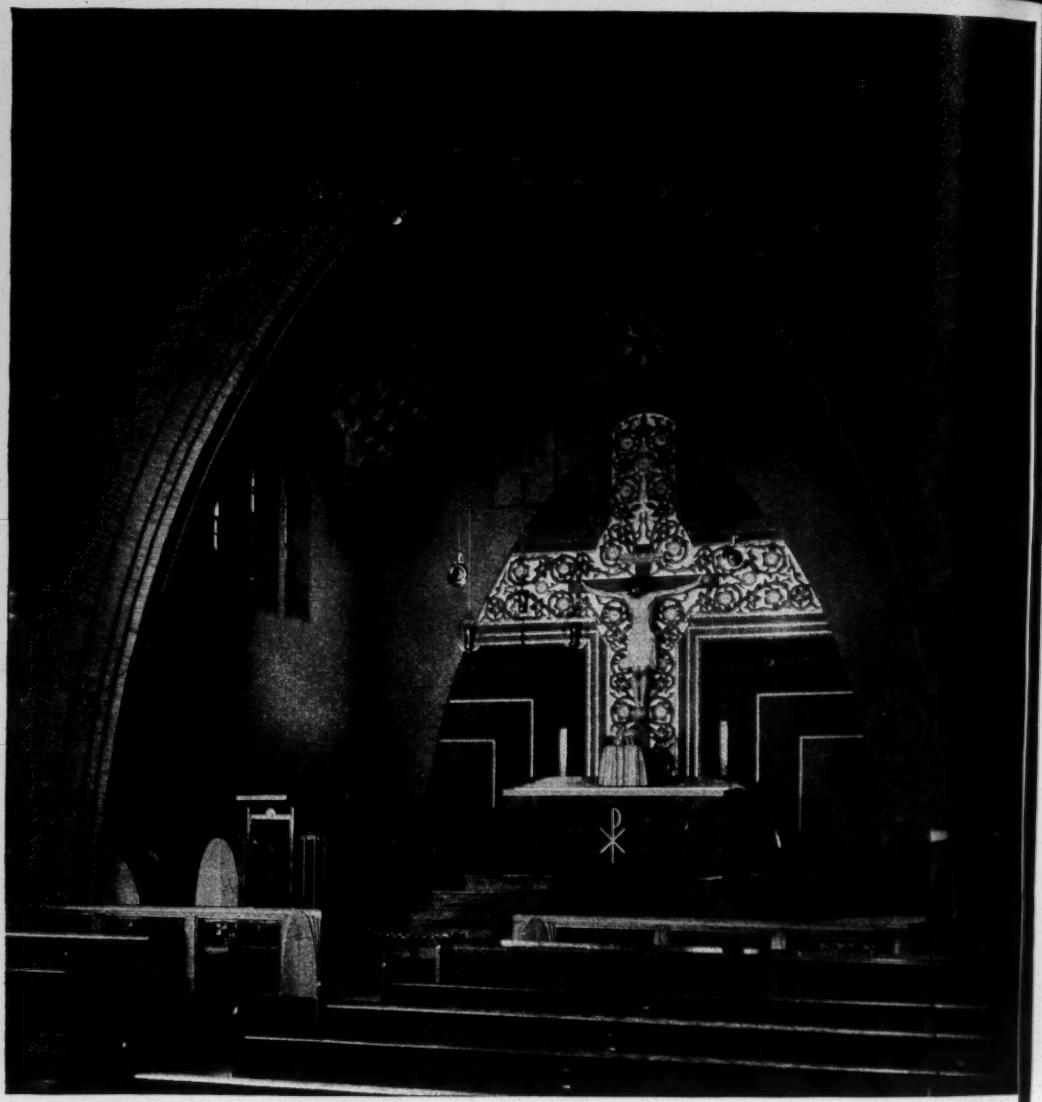

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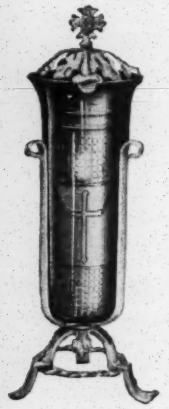

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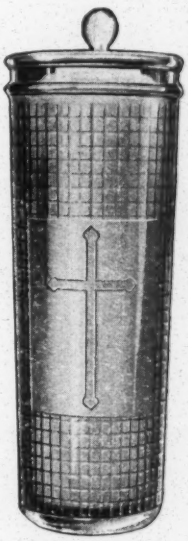

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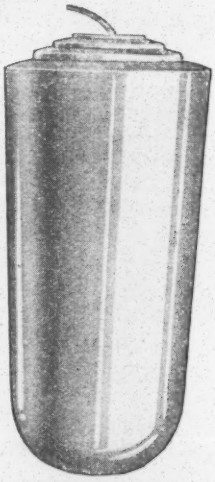

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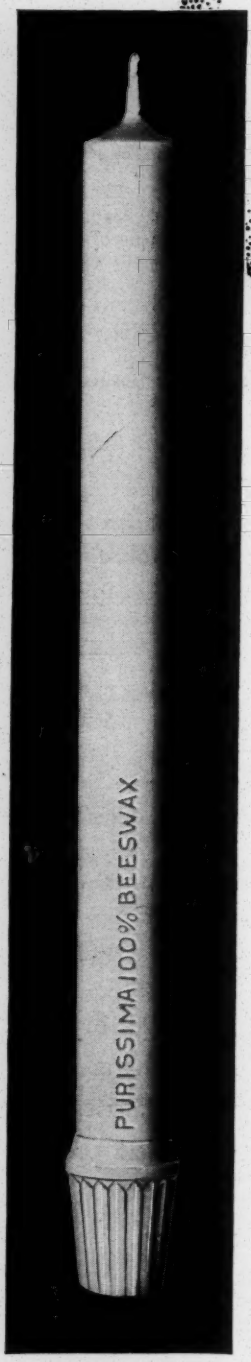

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